ABOUT THE WORK

This is the first translation into English of Vāmakeśvarīmatam, one of the most authoritative and oft-quoted manuals of Śrī Vidyā, and one, furthermore, with decidedly a Kaula slant.

This Tantra is said to consist of two parts—that published here consisting of five Paṭalas— and a second part known as Yoginī Hṛdaya which has three Paṭalas. However, it has been common practice for both parts to be treated separately and the Translator has followed this custom.

It has been claimed that this Tantra is the 65th independent Tantra referred to in the famous "Saundaryalaharī" (Verse 31). Because of its emphasis on Antaryāga, or internal worship, the Vāmakeśvara is thought of very highly.

In commom with many other Tantras, Vāmakeśvara is also hard to understand owing to its use of codings and language meant only for the initiates. The detailed understanding of these codings depend on oral instruction, for initiates only, and Mr. Magee being one such, has very successfully decoded the hidden meanings and made them clear in his Translation.

Vāmakeśvara Tantra is noteworthy for its fine style and content. Therefore its English Translation has made it accessible to the English speaking community for the first time.

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TANTRA GRANTHAMALA No. 11

Vamakesvarimatam

(*Text with English Translation*)

Translated into English

by

Michael Magee



Prachya Prakashan

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तन्त्र-ग्रन्थमाला नं० ११

वामकेश्वरीमतम्

(मूल एवं आँग्लानुवाद सहितम्)

आँग्लानुवादकः

माइकेल मैगी महोदयः



प्राच्य प्रकाशन

वाराणसी-२२१००२

प्रथमबार १९८६

प्रकाशक :

प्राच्य प्रकाशन

पोस्ट बाक्स नं० २०३७

७४-ए, जगतगंज

वाराणसी - २२१००२ (भारत)

मूल्य १५.०० रुपये

मुद्रक :

अनूप प्रिन्टिंग वर्क्स, जगतगंज, वाराणसी

Preface

This is first translation into English of the Vāmakeśvara Tantra, one of the most authoritative and oft-quoted manuals of Śrī Vidyā, and one, furthermore, with a decidedly Kaula slant.

This Tantra is said to consist of two parts—that published here consisting of five paṭalas—and a second part known as Yoginī Hṛdaya which has three paṭalas. However, it has been common practice for both parts to be treated separately, and I have followed this custom.

For my translation I have mainly used the Sanskṛt Edition published by the Kashmir Government, Number, 66 in their Tantrik Series, and titled Vāmakeśvari Mata. I have also had occasion to consult the Edition published as Vol. 56 of the Ānandāśrama Series, Poona, and Nityāṣoḍaśikārṇava. Vol 1 in the Yoga-Tantra-Granthamala series, 1968.

Many commentaries exist on the Vāmakeśvara Tantra, and without doubt it is one of the most important of the works belonging to Śrī Vidyā. Vāmakeśvarī is the Devi in Her aspect as emanating the universe, hence producing the sense of difference. In this form She is figured as the Śrī Yantra, which is within the wheel of time or the Kālacakra, and high symbol of both microcosm and macrocosm.

It has been claimed that this Tantra is the 65th independent Tantra referred to in the famous 'Saundaryalaharī. (verse 31). Because of its emphasis on Antaryāga, or

internal worship, the Vāmakeśvara is thought of very highly.

In common with many other Tantrik works, Vāmakeśvara Tantra is hard to understand owing to its use of codings and language meant only for initiates. When mantras are revealed, the separate letters are indicated by code words. Examples of this are given in the first chapter, for the eight Mātṛkā Devīs. Some passages are very dense—for example Paṭala 4, 45-46 involves plays on the word Kāma—but actually these two verses, explicated, give the five Bījas of the five Kāmadevas. These are Hrīṁ Klīṁ Aiṁ Blūṁ Strīṁ. The verses also describe the Yantra to be drawn in association with these Bījas.

The detailed understanding of these codings depends on oral instruction, for initiates only. Kaula symbols, such as crossroads, cremation grounds, wine &c. have meanings other than their apparent or face values.

Vāmakeśvara Tantra is noteworthy for its fine style and content, and the publishers are to be thanked for making it available to the English speaking community for the first time.

In making my translation, I have remained aware of the many difficulties, and present the translation with the earnest hope that any defects will be forgiven.

Michael Magee
January 1986

श्रीवामकेश्वरीमतविषयानुक्रमणिका

प्रथमः पटलः

द्वितीयः पटलः

तृतीयः पटलः

चतुर्थः पटलः

पञ्चमः पटलः

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First Paṭala

Second Paṭala

वामकेश्वरीमतम्



वामकेश्वरीमतम्

प्रथमः पटलः

गणेशग्रहनक्षत्रयोगिनीराशिरूपिणीम् ।
देवीं मन्त्रमयीं नौमि मातृकां पीठरूपिणीम् ॥ १ ॥

I bow to the Devi made of mantra, Who consists of the (51) Gaṇeśas, the (9) Planets, the (27) Nakṣatras, the (6) Yoginīs, the (12) signs of the Zodiac, and the (51) letters of the alphabet and the Pīṭhas. 1

प्रणमामि महादेवीं मातृकां परमेश्वरीम् ।
कालहृल्लोहलोल्लोलकलनाशमकारिणीम् ॥ २ ॥

I bow to the great Mātṛkā Devī, the supreme Lady, Who, in time, is both a fraction of a second and the end of the universe, the destroyer and the creatrix of Time. 2

यदक्षरैकमात्रेऽपि संसिद्धे स्पर्धते नरः ।
रवितार्क्ष्येन्दुकन्दर्पशङ्करानलविष्णुभिः ॥ ३ ॥

Who is the whole perfect measure of the letters of the alphabet—worshipped by the Sun, Garuḍa, the Moon, the God of Love, Lord Śaṅkara, the God of Fire, and by Viṣṇu. 3

यदक्षरशशिज्योत्स्नामण्डितं भुवनत्रयम् ।
वन्दे सर्वेश्वरीं देवीं महाश्रीसिद्धमातृकाम् ॥ ४ ॥

I worship the Devī of all Devīs, great Śrī Siddha Mātṛkā, Whose letters of the alphabet, like moonlight, adorn the three worlds. 4

यदक्षरमहासूत्रप्रोतमेतज्जगत्त्रयम् ।
ब्रह्माण्डादिकटाहान्तं वन्दे तां सिद्धमातृकाम् ॥ ५ ॥

Who is the great thread of the letters of the alphabet from which is woven the three worlds, extending from the top of the head to the base of the spine. I worship You, O Siddha Mātṛkā. 5

यदेकादशमाधारं बीजं कोणत्रयोद्भवम् ।
ब्रह्माण्डादिकटाहान्तं जगदद्यापि दृश्यते ॥ ६ ॥

Who is made up of the eleven Adhāras (in the body), the seed of the universe, the source of the primordial Triangle. From the top of the head to the base of the spine, You are the origin of the world. 6

अकचादिटतोन्नद्धपयशाक्षरवर्गिणीम् ।
ज्येष्ठाङ्गबाहुहृत्पृष्ठकटिपादनिवासिनीम् ॥ ७ ॥

Who is the aggregate of the eight letter-groups a-ka-ca-ṭa-ta-pa-ya-śam the primordial source and many-rayed dweller, in the centre of the heart. 7

तामीकाराक्षरोद्धार सारात्सारां परात्पराम् ।
प्रणमामि महादेवीं परमानन्दरूपिणीम् ॥ ८ ॥

Unfolder of the letter ī, quintessence, most ultimate one, I bow to You great Dev,ī form of the utmost bliss. 8

अद्यापि यस्या जानन्ति न मनागपि देवताः ।
केयं कस्मात्क्व केनेति सरूपारूपभावनाम् ॥ ९ ॥

The primordial one, of Whom other gods and goddesses have no inkling. Who knows what and how She creates ? O producer of form and formlessness. 9

वन्दे तामहमक्षय्यक्षकाराक्षररूपिणीम् ।
देवीं कुलकलोल्लोलप्रोल्लसन्तीं परोलिजाम् ॥ १० ॥

I worship You, imperishable letter form from A to Kṣa, O Devi, supremely auspicious being! You are the expansion mirror, the Māyā of the 36 Tattvas. 10

वर्गानुक्रमयोगेन यस्या मात्रष्टकं स्थितम् ।
वन्दे तामष्टवर्गोत्थमहासिद्ध्यष्टकेश्वरीम् ॥ ११ ॥

You are the synthesis of the 8 groups of letters, in Whom the 8 little Mothers reside. I worship You, great lady of the 8 siddhīs, which originate from the 8 letter groups. 11

कामपूर्णजकाराख्यश्रीपीठान्तर्निवासिनीम् ।
चतुराज्ञाकोशभूतां नौमि श्रीत्रिपुरामहम् ॥ १२ ॥

Dwelling at the holy pīṭhas of Kā(marūpa), Pū (rṇagiri) and Jā(landhari), I bow to You, great Śrī Tripurā, fourfold abode of the elements. 12

भगवन्सर्वमन्त्राश्च भवता मे प्रकाशिताः ।
चतुष्षष्टिस्तु तन्त्राणि मातृणामुत्तमानि तु ॥ १३ ॥
महामाया शम्बरं च योगिनी जालशम्बरम् ।
तत्त्वशम्बरकं देव भैरवाष्टकमेव च ॥ १४ ॥
बहुरूपाष्टकं ज्ञानं यामलाष्टकमेव च ।
चन्द्रज्ञानं वासुकिं च महासम्मोहनं तथा ॥ १५ ॥
महोच्छुष्मं महादेव वाथुलं च नयोत्तरम् ।
हृद्भेदं मातृभेदं च गुह्यतन्त्रं च कामिकम् ॥ १६ ॥
कलापादं कालसारं तथाऽन्यत्कुब्जिकामतम् ।
नयोत्तरं च वीणाद्यं त्रोतुलं त्रोतुलोत्तरम् ॥ १७ ॥
पञ्चामृतं रूपभेदं भूतोड्डामरमेव च ।
कुलसारं कुलोड्डीशं कुलचूडामणिं तथा ॥ १८ ॥
सर्वज्ञानोत्तरं देव महापिचुमतं तथा ।
महालक्ष्मीमतं देव सिद्धयोगीश्वरीमतम् ॥ १९ ॥
कुरूपिकामतं देवरूपिकामतमेव च ।
सर्ववीरमतं देव विमलामतमेवच ॥ २० ॥
अरुणेशं मोदनेशं विशुद्धेश्वरमेव च ।

एवमेतानि शास्त्राणि तथाऽन्यान्यपि कोटिशः ॥ २१ ॥
भवतोक्तानि मे देव सर्वज्ञानमयानि च ।
विद्याः षोडश देवेश सूचिता न प्रकाशिताः ॥ २२ ॥

Devī said : Lord, revealed to Me have been 64 tantras, the quintessence of words : the Mahāmāyā, Śambara, Yoginī, Jāla, Śambara, Tattva Śambara, the 8 Bhairavas, the 8 Bahurūpās, the Jñāna, the 8 Yāmalas, the Candrajñāna, the Vāsuki, Mahā Sammohana, Mahā Ucchuṣma, Mahādeva, Vāthula, Māyā Uttara, Hṛdbheda, Mātṛbheda, Guhyatantra, Kāmika, Kālapāda, Kālasāra, Kubjikā Mata, Vatula Uttara, Vīṇā, Trotula, Bhrātula Uttara, Pañcaāmṛta, Rūpabheda, Bhūta Uddāmara, Kulasāra, Kulloḍīśa, Kulacuḍāmaṇi, Sarvajña Uttara, Mahāpicumata, Mahālakṣmī Mata, Siddhayogīśvarīmata, Kurūpikāmata, Rūpikāmata, Sarvavīramata, Vimalāmata, Aruṇeśa, Modaneśa, Viśuddeśvara.

Deva, all these Śāstras above were declared to Me, along with 10 million others, consisting of the entire body of knowledge. Lord God, the 16 Vidyās have not yet been revealed. 13-22

इदानीं श्रोतुमिच्छामि तासां नामानि शङ्कर ।
एकैकं चक्रपूजां च परिपूर्णं समन्ततः ॥ २३ ॥
अनेकदेवतानाममन्त्रमुद्रागणैः सह ।
शृणु देवि महाज्ञानं नित्याषोडशिकार्णवम् ॥ २४ ॥

O Śaṅkara ! now I wish to hear their names and their entire complete various cakras and pūjas, along with their various devatās, names, mantras, mudrās and attendants.

Bhairava said— Listen, Devi, to this great knowledge known as the Ocean of the 16 Nityās, not previously spoken of by Me, and hidden in all Tantras. 23-24

न कस्यचिन्मयाऽऽख्यातं सर्वतन्त्रेषु गोपितम् ।

तत्राऽऽदौ प्रथमा नित्या महात्रिपुरसुन्दरी ॥ २५ ॥
ततः कामेश्वरी नित्या नित्या च भगमालिनी ।
नित्यक्लिन्नापि हि तथा भेरुण्डा वह्निवासिनी ॥ २६ ॥
महाविद्येश्वरी दूती त्वरिता कुलसुन्दरी ।
नित्या नीलपताका च विजया सर्वमङ्गला ॥ २७ ॥
ज्वालामालि विचित्रा चेत्येवं नित्यास्तु षोडश ।

The first is Nityā Mahātripurasundarī. Then follow Kāmeśvarī, Nityā Bhagamālinī, Nitya Klinnā, Bheruṇḍā, Vahnivāsinī, Mahāvidyeśvarī, Dūtī, Tvaritā, Kulasundarī, Nityā Nityā, Nīlapatākā, Vijayā, Sarvamaṅgalā, Jvālāmālinī and Vicitrā—these are the 16 Nityās. 25-27½

शृणु देवि महानित्यामादौ त्रिपुरसुन्दरीम् ॥ २८ ॥
यया विज्ञातया देवि जगत्क्षोभः प्रजायते ।

Listen, Devi, of the first great Nityā, Mahātripurasundarī. O Devi, whosoever knows Her is able to bewilder the world. 28-28½

शक्त्या शक्तिं विनिर्भिद्य भूयो वह्निपुरेण तु ॥ २९ ॥
सम्पुटीकृत्य सर्वोर्ध्वं शक्तिं विस्तारयेदधः ।
तथैव वह्निचक्रेण तामेवोर्ध्वं विभेदयेत् ॥ ३० ॥
तत ऊर्ध्वस्थितां शक्तिमूर्ध्वं विस्तारयेत्क्रमात् ।
पुनराद्यं वह्निचक्रमधो विस्तार्य सुन्दरि ॥ ३१ ॥
ग्रन्थिभेदक्रमेणैव शक्तिमाद्यां विभेदयेत् ।
तथा सर्वोर्ध्ववह्न्यन्तःशक्तिं विस्तारयेदधः ॥ ३२ ॥
तामादिचक्राधःशक्त्या वह्निनोर्ध्वं विभेदयेत् ।
पुनः पूर्ववदेवाऽऽद्यां शक्तिं विस्तार्य भेदयेत् ॥ ३३ ॥
ऊर्ध्ववह्निमधोवह्निमध्येवह्निविवर्जितम् ।
विस्तार्य भेदयेच्छक्तिमधस्तादूर्ध्ववह्निना ॥ ३४ ॥
अतो मध्यादिशक्त्यूर्ध्वशक्तिं विस्तारयेदधः ।
तथैव सम्पुटीकुर्यात्सर्वचक्रं सुरेश्वरि ॥ ३५ ॥
तां च तेन महेशानि वह्निचक्रेण भेदयेत् ।
ग्रन्थिभेदक्रमेणाधः सर्वोर्ध्वात्सर्वबाह्यतः ॥ ३६ ॥

मध्योर्ध्वशक्तिपर्यन्तमादिशक्त्यवधि प्रिये ।
ततो बाह्यस्थशक्त्यन्तःशक्तिमूर्ध्वं विकासयेत् ॥ ३७ ॥
सर्वोर्ध्ववह्न्यधोवह्निपर्यन्तं वीरवन्दिते ॥ ३८ ॥
तथा विस्तारयेच्छक्तिमाद्यामप्यूर्ध्वमीश्वरि ।
तया विभेदयेद्वह्निचक्रं सर्वोर्ध्वसंस्थितम् ।
सर्वोर्ध्ववह्न्यधोभागग्रन्थिपर्यन्ततः प्रिये ॥ ३९ ॥
विस्तार्य बाह्यशक्तिं तु सर्वाधस्ताद्विभेदयेत् ।
ततः सृष्ट्वा महाचक्रं प्रथमं तु हुताशनम् ॥ ४० ॥
मध्ये तु द्वितीयं स्थित्वा संहारं पश्चिमं च यत् ।
एवमेतन्महाचक्रं महाश्रीत्रिपुरामयम् ॥ ४१ ॥
क्लेदनं द्रावणं चैव क्षोभणं मोहनं तथा ।
आकर्षणं महादेवि जम्भनं स्तम्भनं तथा ॥ ४२ ॥

Fashioning a downward pointing triangle, one should place over this an upper (Fire) triangle. One should cause all triangles which are downward pointing to extend below.

Similarly one should make the Fire triangles extend above. The first upward pointing triangle one should extend upwards, O Sundarī. Intersecting this, one should extend the first downward pointing triangle.

Then one should cause the other triangles to extend below from each above. One should extend the Śakti triangles below and the Fire triangles above.

Once again, one should cause the downward and upward pointing triangles to intersect. One should wipe out the extraneous upward and downward pointing triangles. One should cause the Fire triangles to extend above, the Śakti triangles below. One should arrange all these tegether in the form of a cakra, O Sureśvarī.

Once again, one should create an upward pointing triangle. Intersecting it with the other triangle below, one should extend it to the centre below.

O Vīravandite, extending the upper triangles above and the lower triangles below, one should then intersect all these Śakti and Fire triangles. One shoul cause all the Fire and Śakti triangles to form one figure and intersect.

One should create the great cakra by firstly making four upward pointing and five downward pointing triangles. This is the mighty cakra which is the very self of Śri Mahātripurasundarī—the Moistening, Melting, Exciting, Deluding, Attracting, Crushing, Paralysing Mahādevī; 29-42

व्याधिदारिद्र्यशमनं सर्वदुर्नीतिनाशनम् ।
शान्तिपुष्टिधनारोग्यमन्त्रसिद्धिकरं परम् ॥ ४३ ॥

Alleviator of all ailments and poverty, destroying all evil conditions, cause of peace and nourishment, giver of wealth, health, mantra-siddhi; 43

भोगदं मोक्षदं चैव खेचरत्वप्रवर्तकम् ।
सर्वरक्षाकरं देवि सर्वानन्दकरं तथा ॥ ४४ ॥

Giver of both enjoyment and liberation, setter in motion of Śivahood, Creatrix of all protection, Devi who causes bliss; 44

सर्वकर्मकरं चापि सर्वकार्यार्थसाधकम् ।
सर्वावेशकरं देवि सर्ववेधकरं पुनः ॥ ४५ ॥

Doer of all actions, doer of every act with an aim, cause of all Veśas (Śaktis), cause of all Vedhas; 45

सर्वतत्त्वकरं देवि सर्वज्ञाननिलयं तथा ।
सर्वसिद्धिसंयुतं चैव सर्वश्रेयस्करं परम् ॥ ४६ ॥

Devi Who creates all, dweller in the place of all knowledge, giver of all siddhis, cause of all that is best; 46

सर्वमन्त्रमयं देवि सर्वतीर्थमयं पुनः ।
सर्वव्रतमयं चैव सर्वामृतमयं तथा ॥ ४७ ॥

Devi made of mantra, very self of all sacred bathing

spots (tīrthas), she Who consists of all vows, made of amṛta; 47

सर्वदुःखप्रशमनं सर्वशोकनिवारणम ।
सर्वोन्मादकरं देवि सर्वयोगीश्वरीमयम् ॥ ४८ ॥

Alleviator of all sorrows, destructress of all grief, Devi creating all intoxication, Lady Goddess of all Yoginīs; 48

सर्वपीठमयं देवि सर्वज्ञानमयं प्रिये ।
सर्वदेवमयं देवि सर्वाह्लादनकारकम् ॥ ४९ ॥

She who consists of all the Pīṭhas, Devi of all knowledge, Devi of all Devas, cause of all refreshment; 49

सर्वदौर्भाग्यशमनं सर्वविघ्ननिवारणम् ।
सर्वसिद्धिकरं चक्रं सर्वाशापरिपूरकम् ॥ ५० ॥

Alleviator of all bad fortune, stopper of all obstacles, cause of all Siddhi, cakra which is the Cosmos; 50

रौद्राभिचारकोच्चण्डं परमन्त्रौघभक्षकम् ।
परसिद्ध्याकर्षणं च पराज्ञाकर्षणं तथा ॥ ५१ ॥

Consumer of the stream of violent mantra, destructress of terrible black magic, supreme Siddhi of Attraction, supreme Attractor of Knowledge; 51

परसैन्यस्तम्भकरं परविज्ञानमोहनम् ।
परवक्त्रस्तम्भकरं च शस्त्रस्तम्भकरं परम् ॥ ५२ ॥

Paralyser of whole armies, deluder of supreme knowledge, paralyser of speech, one who stops swords; 52

महाचमत्कारकरं महाभुक्तिप्रवर्तकम् ।
महावश्यकरं देवि महासौभाग्यदायकम् ॥ ५३ ॥

Cause of great marvels, setter in motion of the highest enjoyment, Devi Who is the great subjugator, giver of great good fortune; 53

महाज्वरहरं देवि महाविषहरं परम् ।
महामृत्युप्रशमनं महाभयविनाशनम् ॥ ५४ ॥

Devi destroying great fevers, destructress of great

poisons, transcendent alleviator of death, destructress of great anxiety; 54

महापुरक्षोभकरं महासुखशुभप्रदम् ।
महालक्ष्मीमयं देवि महामङ्गल्यदायकम् ॥ ५५ ॥
महाप्रभावसंयुक्तं महापातकनाशनम् ।

Cause of agitation in great cities, giver of great happiness and auspiciousness, Devi of great wealth, giver of good fortune, supremely splendrous one, great shatterer of sin. 55-55½

एवमेतस्य चक्रस्य प्रभावो वर्णितुं मया ॥ ५६ ॥
न शक्यते महादेवि कल्पकोटिशतैरपि ।

O Devi, I am unable to speak of the magnificence of this cakra even in 10 million æons (kalpas) ! 56-56½

एतद्बाह्यगतं पद्ममष्टपत्रं समालिखेत् ॥ ५७ ॥
तद्बाह्यतोऽपि देवेशि षोडशारं तथैव च ।
परिवेषसमायुक्तं चतुर्द्वारोपशोभितम् ॥ ५८ ॥

Deveśi ! outside this (central figure) one should draw an eight petalled lotus; outside of it putting a lotus of sixteen petals, with an enclosure adorned with four doors. 58

संस्थिताऽत्र महाचक्रे महात्रिपुरसुन्दरी ।
शृणु देवि यथा सा तु पूज्यते साधकोत्तमैः ॥ ५९ ॥
वर्गानुक्रमयोगेन देवताष्टकसंयुता ।

Mahātripurasundarī dwells in this great Cakra. Listen to how She is worshipped by the best kind of sādhaka, in Her union with the 8 Devis of the eight letter groups. 59-59½

अवर्गः प्रथमो देवि वशिनी तत्र देवता ॥ ६० ॥
तत्परस्तु कवर्गीयस्तत्र कामेश्वरी स्थिता ।
मोदिनी तु चवर्गस्था टवर्गे विमला स्मृता ॥ ६१ ॥
अरुणा तु तवर्गस्था पवर्गे जयिनी तथा ।
सर्वेश्वरी यवर्गे तु शवर्गे कौलिनीति च ॥ ६२ ॥

एता वर्गाष्टके देवि अष्टावेवहि देवताः ।
अर्चिताः पुरुषस्याशु प्रकुर्वन्ति वशं जगत् ॥ ६३ ॥

Vaśinī is the first devatā of the 'a' group. Then comes Kāmeśvarī with Her 'ka' group, Modinī has the 'ca' group, Vimalā the 'ṭa' group, Aruṇā the 'ta' group, and Jayinī the 'pa' group. Sarveśvarī has the 'ya' group, and Kaulinī the 'śa' group. O Devi ! these 8 goddesses are the eight groups. One who worships thus atonce captivates the world. 60-63

उद्धरेत्प्रथमं रेफं तदधः कुटिलान्तकम् ।
तदप्यवनिबीजस्थं षष्ठस्वरसमन्वितम् ॥ ६४ ॥
ऊर्ध्वमर्धेन्दुबिन्द्वाढ्यं कारयेत्परमेश्वरि ।
एतत्तु वशिनीबीजं योगिनीनां मुखे स्थितम् ॥ ६५ ॥

Firstly one should pronounce repha (r) then kuṭilā (b), then the avani bīja (l), together with the sixth vowel (ū). O Parameśvari ! then one should place after this the half-moon and the bindu. This (Rblūṁ) is the Bīja mantra of Vaśinī, placed on the mouth. 64-65

द्वितीयवर्गप्रथममैन्द्रारूढं महेश्वरि ।
अधस्तान्नाभसं बीजमाग्नेयस्थं समुद्धरेत् ॥ ६६ ॥
चतुर्थस्वरसंयुक्तं बिन्दुखण्डेन्दुलंकृतम् ।
एतत्कामेश्वरीबीजं त्रैलोक्यक्षोभकारकम् ॥ ६७ ॥

O Maheśvari ! take the first letter of the second group (k), joining it with Indra (l), afterwards taking the nābhasa bīja (h), joining this with the fourth vowel (ī), combining it with the bindu. This (Klhrīṁ) is the Kāmeśvarī bīja, the agitator of the three worlds. 66-67

अरुणापञ्चमस्याधो वारुणं विनियोजयेत् ।
तदधोऽपीन्द्रबीजं तु सर्वोर्ध्वमिपरं प्रिये ॥ ६८ ॥
एतत्तन्मोदिनीबीजं सर्वसत्त्ववशङ्करम् ।
वायव्यमिन्द्रबीजस्थं षष्ठस्वरसमन्वितम् ॥ ६९ ॥
अर्धेन्दुमस्तकाक्रान्तं बिन्दुनापरिभूषितम् ।

एतत्ते कथितं देवि विमलाबीजमुत्तमम् ॥ ७० ॥
सर्वपापक्षयकरं सर्वोपद्रवनाशनम् ।

Dearest ! take the fifth letter of the ta-varga (n), joined with Vārūṇa (v), and Indra Bīja (l), placing after this the letter ī and bindu. This (Nvlīṁ) is the Modinī Bīja, subduing all things. The Bīja of the great Vimalā is Air (y), Indra (l), and the sixth vowel (ū), joined with the bindu. It causes all sin to disappear, and destroys all poisons. 68-70½

जकारं कालमारूढं तदधो ज्वलनाक्षरम् ॥ ७१ ॥
चतुर्थस्वरसंभिन्नं बिन्दुनादसमन्वितम् ।
एतत्तदरुणाबीजमरुणं सर्वमोहनम् ॥ ७२ ॥
शिवबीजं तदादिस्थमधस्तादैन्द्रवारुणौ ।
वायव्यमुपरोद्भिन्नं संयोज्य परमेश्वरि ॥ ७३ ॥
जयिनीबीजमेवेदं नादबिन्दुविभूषितम् ।

Take the letter 'ja', following this with Kāla (m), the fire letter (r), the fourth vowel (ī), and the bindu. This (Jmrīṁ) is the Aruṇā Bīja, deluding all. Take Śiva Bīja (H), following this with s, Indra (l), Vārūṇa (v), Air (y), ū, and nāda and bindu. This (Hslvyūṁ) is the Jayinī Bīja, O Parameśvari. 71-73½

उद्धरेन्मोदिनीवर्गचतुर्थं परमेश्वरि ॥ ७४ ॥
अधः कालाग्निवायव्यान्क्रमेण विनियोजयेत् ।
दीर्घायुर्बीजसंयुक्तान्यथानुक्रमयोगतः ॥ ७५ ॥
उपरीश्वरबिन्द्वन्तानेकत्र सुरसुन्दरि ।
एतत्सर्वेश्वरीबीजं सर्वत्रैवापराजितम् ॥ ७६ ॥
कौलिनीपञ्चमं देवि कालबीजोपरिस्थितम् ।
सर्वाधस्तादपि तथा वह्निबीजं नियोजयेत् ॥ ७७ ॥
चतुर्थस्वरसंयुक्तं बिन्द्विन्दुसमलंकृतम् ।
एतद्बीजवरं भद्रे कौलिनीरूपमास्थितम् ॥ ७८ ॥
एतस्येतानि बीजानि क्रमादष्टौ महेश्वरि ।

कथितानि महादेवि शृणु विद्याङ्गरूपिणीः ॥ ७९ ॥

Pronounce the fourth letter of the Modinī group (bh), following this with Kāla, Agni and Vāyu (m, r, y), placing after it the long-life bīja ū. Surasundari ! after this one should add the bindu. This (Bhmryūṁ) is the Sarveśarī Bīja, above all, the Āparājita. Auspicious One ! take the fifth letter of Kaulinī (kṣ), adding the Kāla Bīja (m), the Vahni Bīja (r), the fourth vowel (ī), adorned with the bindu. This (Kṣmrīṁ) is the form Kaulinī resides in. O Maheśvari ! thus these eight Bījas are revealed in their due order. These having been declared, now do You listen to the limbs of the Vidyā. 74-79

करशुद्धिकरी विद्यां तथाऽङ्गन्याससंस्थिताम् ।
आत्मासनगतां चापि तथा चक्रासनस्थिताम् ॥ ८० ॥
सर्वमन्त्रासनगतां साध्यसिद्धासनस्थिताम् ।
देव्यावाहनविद्याऽपि मूलविद्यामपि प्रिये ॥ ८१ ॥

(These are) the vidyās for purifying the hands, the vidyā for six limbed nyāsa, the ātmāsana, the cakrāsana, the sarva mantrāsana, the āsana of the Sādhyas and Siddhas, the vidyā for invoking Devi, and the root vidyā, Dearest. 80-81

वाग्भवं प्रथमं देवि कामराजं द्वितीयकम् ।
शान्तान्तं कादिसंयुक्तमैकारान्तान्तयोजितम् ॥ ८२ ॥
एषा विद्या महेशानि करशुद्धिकरी स्मृता ।
ए-ओमध्यगतं बीजं वाग्विधानाय केवलम् ॥ ८३ ॥
रुद्रयामलतन्त्रे तु निर्दिष्टं परमाक्षरम् ।
मादनं चक्रसंयुक्तं चतुर्थस्वरसंयुतम् ॥ ८४ ॥
ऊर्ध्वमर्धेन्दुबिन्द्वाढ्यं आद्यन्ते तत्परं पुनः ।
शान्तान्तं कादिसंयुक्तमैकारान्तान्तयोजितम् ॥ ८५ ॥

Devi, Vāgbhava (Aiṁ) first, followed by Kāmarāja

(Klīṁ) secondly, adding Sauh at the end is remembered as the hand-purifying Vidyā. Aiṁ Bīja is declared to be the supreme syllable in the Rudrayāmala Tantra, followed by Klīṁ and Sauh. 82-85

एषा विद्या महाविद्या योगिनीनां महोदया ।
कुलविद्या महेशानि सर्वकार्यार्थसाधिकी ॥ ८६ ॥

This is the great vidyā of all Vidyās, causing the Yoginīs to appear. O Maheśāni, it is the Kula Vidyā, accomplishing anything desired by a sādhaka. 86

अनया विद्यया गौरि रक्षामात्मनि कारयेत् ।
एतस्या एव विद्यायाः शिवमायाग्निबिन्दुमत् ॥ ८७ ॥
बीजमादिपदे युक्त्वा कार्यात्मासनरूपिणी ।
पुनर्विद्याद्यमस्योर्ध्वमन्तरं तु शिवान्वितम् ॥ ८८ ॥
त्रैलोक्यमोहिनीयं सा विद्या चक्रासनस्थिता ।

Then one should do the vidyā protecting the self, O Gauri. The form of the vidyā protecting the self is Śiva (h), Agni (r), Māyā (ī) and bindu (Hrīṁ) joined with Klīṁ and Sauh.

The cakrāsana vidyā, deluding the three worlds, is Haiṁ Hklīṁ Hsauh. 87-88½

पुनराद्यां महाविद्यां शिवचन्द्रसमन्विताम् ॥ ८९ ॥
कृत्वा कामप्रदा विद्या सर्वमन्त्रासनस्थिता ।
देव्यात्मासनविद्यायाः पूर्वोक्ताया यथाक्रमम् ॥ ९० ॥
अन्तर्देशे तोयबिन्दुशक्रशक्तीरनुक्रमात् ।
संयोज्य परमेशानि साकमर्धेन्दुनाततः ॥ ९१ ॥
केवलाक्षरभेदेन साध्यसिद्धासनस्थिता ।
हंससोमसमारूढामाद्यामग्न्यासनस्थिताम् ॥ ९२ ॥

Again, the Sarvamantrāsana vidyā is Hsaiṁ Hsklīṁ Hssauhṁ. The vidyā for Devi's Ātmāsana is Vlīṁ. The vidyā for the Sādhya siddhāsana is Hrīṁ Klīṁ Bleṁ. 89-92

सर्वार्थसाधिका विद्या देव्यावाहनकर्मणि ।
एवमेता महाविद्या देवि सर्वार्थसिद्धिदाः ॥ ९३ ॥
महात्रिपुरसुन्दर्या मूलविद्यां शृणु प्रिये ।

The vidyā for invoking Devi, giving all desires to a sādhaka, is Hsraiṁ Hsklrīṁ Hssrauh. Devi ! these are the Mahā Vidyās, giving everything to a sādhaka. Dear One ! listen now to the root vidyā of Mahātripurasundarī. 93-93½

मादनं तदधः शक्तिस्तदधो बिन्दुमालिनी ॥ ९४ ॥
ऐन्द्रमाकाशबीजस्थमधस्ताज्ज्वलनाक्षरम् ।
मायाबिन्द्वीश्वरयुतां सर्वोपरिनियोजिता ॥ ९५ ॥
अयं स वाग्भवो देवि वागीशत्वप्रवर्तकः ।
शिवबीजं त्रिधा युक्त्वा सृष्टिस्थितिलयक्रमैः ॥ ९६ ॥
द्वयमाद्येन रहितमाद्याधो मदनाक्षरम् ।
पुनः स्थितिशिवाधस्तादिन्द्रबीजं नियोजयेत् ॥ ९७ ॥
तथा लयशिवाधोऽपि ज्वलनं च महेश्वरि ।
चतुर्थस्वरसंयुक्तं बिन्दुखण्डेन्द्वलंकृतम् ॥ ९८ ॥
एवमेतन्महाबीजं कामराजं महोदयम् ।
मायाबीजं महेशानि मादनं शक्रसंयुतम् ॥ ९९ ॥
चन्द्रबीजं केवलं तु विनियोज्य वरानने ।
त्यक्त्वा सृष्टिक्रमं देवि प्रागुच्चारक्रमेण तु ॥ १०० ॥
संहारक्रमयोगेन शक्तिबीजं समुद्धरेत् ।

Mādana (ka), then Śakti (e), Bindumālinī (ī), Indra (la), Æther Bija (h), Fire letter (r), Māyā (ī), followed by the bindu constitutes the Vāgbhava section, the cause of eloquence.

Śiva Bija (Ha), Sthiti (Sa), Mādana (ka), Śiva again (Ha), Indra (la), Śiva (H), Jvalana (r), the fourth vowel (ī), and ending with a bindu—this constitutes the Mahābīja known as Kāmarāja, the great source.

O Maheśāni ! O Moon-Faced One ! one should pronounce Candra Bīja (Sa), Mādana (Ka), Śakra (La), followed

with Māyā Bīja (Hrim) constituting the Śakti Bīja. 94-100½

एवमेषा महाविद्या महात्रिपुरसुन्दरी ॥ १०१ ॥
संस्मृतैव महादेवि त्रैलोक्यवशकारिणी ।
एतयैतस्य चक्रस्य साधकोऽर्चनमारभेत् ॥ १०२ ॥

Therefore this is Mahātripurasundari's Mahāvidyā. O Mahādevi ! understood in this way it is the cause of subjugation in the three worlds. Using these mantras, a sādhaka should do Sādhanā in the Cakra. 101-102

कुंकुमारुणदेहस्तु वस्त्रारुणविभूषितः ।
ताम्बूलपूरितमुखो धूपामोदसुगन्धितः ॥ १०३ ॥
कर्पूरक्षोददिग्धाङ्गो रक्ताभरणमण्डितः ।
रक्तपुष्पावृतो मौनी रक्तगन्धानुलेपनः ॥ १०४ ॥
रक्तास्तरोपविष्टस्तु लाक्षारुणगृहे स्थितः ।
सर्वशृङ्गारवेषाढ्यस्त्रिपुरीकृतविग्रहः ॥ १०५ ॥

The steady-minded sādhaka, with mental resolution, should imagine himself to be of the form of Tripurā, with a red body like kumkuma, ornamented in red clothing, his mouth full of betel, scented by incense and beautiful perfume, smeared with camphor, wearing red jewels, garlanded with red flowers, saintly, smeared with red scent, seated on red cloth, covered with red lac, wearing many fine clothes. 103-105

मनःसंकल्परक्तो वा साधकः स्थिरमानसः ।
भूप्रदेशे समे शुद्धे गोमयेनोपलेपिते ॥ १०६ ॥
पुष्पप्रकरसंकीर्णे धूपामोदसुगन्धिते ।
सिन्दूररजसा देवि कुंकुमेनाथवा पुनः ॥ १०७ ॥
आलिखेत्प्रथमं चक्रं समरेखं मनोरमम् ।
समत्रिकोणशाक्त्यग्रं सश्रीकमतिसुन्दरम् ॥ १०८ ॥

On level, pure ground, smeared with gomaya, strewn with red flowers, incensed and sweetly perfumed, one

should draw an accurate, beautiful cakra, using menses, vermilion, and Kuṁkuma. 106-108

ध्यात्वा पुरत्रयं देवि बीजत्रयसमन्वितम् ।
सर्वाद्यविद्यया देवि करशुद्धि तु कारयेत् ॥ १०६ ॥
तत आत्मासनं दद्याच्चक्रासनमथेश्वरि ।
सर्वमन्त्रासनं देवि साध्यसिद्धासनं तथा ॥ ११० ॥

O Devi ! having meditated on the three cities and the three Bījas, one should do purification of the hands, using the vidyā of all vidyās. Then one should do the Ātmāsana, and should place the āsana for the cakra, following this with the Sarvamantrāsana and the Sādhya siddhāsana. 109-110

ततो रक्षां प्रकुर्वीत पूर्वोक्तकुलविद्यया ।
षडङ्गन्यासयोगेन नमस्कारादियुक्तया ॥ १११ ॥

Then one should pronounce the protection (mantra), previously spoken of as the Kula Vidyā, doing then six limb nyāsa, and bowing. 111

शिखाललाटभ्रूमध्यकण्ठहृन्नाभिगोचरे ।
आधारेऽप्यूहकं यावन्न्यासमष्टभिराचरेत् ॥ ११२ ॥

One should do the eightfold nyāsa on the top of the head, on the forehead, brow, throat, navel, genitals, and on the Mūlādhāra. 112

ततः पद्मनिभां देवीं बालार्ककिरणारुणाम् ।
जपाकुसुमसंकाशां दाडिमीकुसुमोपमाम् ॥ ११३ ॥
पद्मरागप्रतीकाशां कुंकुमोदकसन्निभाम् ।
स्फुरन्मुकुटमाणिक्यकिङ्किणीजालमण्डिताम् ॥ ११४ ॥
कालालिकुलसंकाशकुटिलालकपल्लवाम् ।
प्रत्यग्रारुणसंकाशवदनाम्भोजमण्डलाम् ॥ ११५ ॥
किञ्चिदर्धेन्दुकुटिलललाटमृदुपट्टिकाम् ।
पिनाकधनुराकारसुभ्रुवं परमेश्वरीम् ॥ ११६ ॥
आनन्दमुदितोल्लोललीलान्दोलितलोचनाम् ।

स्फुरन्मयूखसङ्घातविततस्वर्णकुण्डलाम् ॥ ११७ ॥
सुगण्डमण्डलाभोगजितेन्द्वमृतमण्डलाम् ।
विश्वकर्मादिनिर्माणसूत्रविस्पष्टनासिकाम् ॥ ११८ ॥
ताम्रविद्रुमबिम्बाभरक्तोष्ठीममृतोपमाम् ।
स्मितमाधुर्यविजितमाधुर्यरसगोचराम् ॥ ११९ ॥
अनौपम्यगुणोपेतचिबुकोद्देशशोभिताम् ।
कम्बुग्रीवां विशालाक्षीं मृणालललितैर्भुजैः ॥ १२० ॥
रक्तोत्पलसमाकारसुकुमारकराम्बुजाम् ।
कराम्बुजनखद्योतवितानितनभस्थलाम् ॥ १२१ ॥
मुक्ताहारलतोपेतसमुन्नतपयोधराम् ।
त्रिवलीवलनायुक्तमध्यदेशसुशोभिताम् ॥ १२२ ॥
लावण्यसरिदावर्ताकारनाभिविभूषिताम् ।
अनर्घ्यरत्नघटितकाञ्चीयुक्तनितम्बिनीम् ॥ १२३ ॥
नितम्बबिम्बद्विरदरोमराज्यपरांकुशाम् ।
कदलीललितस्तम्भसुकुमारोरुमीश्वरीम् ॥ १२४ ॥
लावण्यकदलीतुल्यजङ्घायुगलमण्डिताम् ।
नमद्ब्रह्मशिरोरत्ननिर्घृष्टचरणाम्बुजाम् ॥ १२५ ॥
शीतांशुशतसंकाशकान्तिसन्तानहासिनीम् ।
लौहित्यजितसिन्दूरजपादाडिमरागिणीम् ॥ १२६ ॥
रक्तवस्त्रपरीधानां पाशांकुशकरोद्यताम् ।
रक्तपद्मनिविष्टां तु रक्ताभरणमण्डिताम् ॥ १२७ ॥
चतुर्भुजां त्रिनयनां पञ्चबाणधनुर्धराम् ।
कर्पूरशकलोन्मिश्रताम्बूलापूरिताननाम् ॥ १२८ ॥
महामृगमदोद्दामकुंकुमारुणविग्रहाम् ।
सर्वशृङ्गारवेषाढ्यां सर्वालंकारभूषिताम् ॥ १२९ ॥
जगदाह्लादजननीं जगद्रञ्जनकारिणीम् ।
जगदाकर्षणकरीं जगत्कारणरूपिणीम् ॥ १३० ॥
सर्वमन्त्रमयीं देवीं सर्वसौभाग्यसुन्दरीम् ।
सर्वलक्ष्मीमयीं नित्यां परमानन्दनन्दिताम् ॥ १३१ ॥
महात्रिपुरमुद्रां तु स्मृत्वाऽऽवाहनरूपया ।

विद्ययाऽऽवाह्य सुभगे नमस्कारनियुक्तया ॥ १३२ ॥
पूर्वोक्तया साधकेन्द्रो महात्रिपुरसुन्दरीम् ।
चक्रमध्ये तु संचिन्त्य ततः पूजनमारभेत् ॥ १३३ ॥

Then one should meditate on Devi, resembling a lotus, like the early morning rays of the Sun, like a hibiscus or a pomegranate flower, red as a ruby, or like kuṁkuma dissolved in water, adorned with a bedazzling jewel in Her diadem, and by a dense mass of small bells, Her mouth, like a line of black bees, amidst beautifully curved red lips, the circle of Her face like the dawn or a day lotus, a curved half moon of nectar on Her forehead, Her eyes like bows, and a beautiful brow, O Parameśvari.

Her eyes are moving playfully to and fro, filled with joy and bliss, the roundness of Her cheeks surpassing the curve of the lunar crescent. The slender line which is Her nose is like a beautiful wanton shoot. Her upper nectar like lip is of the red effulgence of copper or coral. Her smile is sweeter than honey, the quintessence of love. Her very beautiful chin is endowed with all beauty.

Her neck is shell-like. She has large, open eyes, and arms as graceful as lotus stalks. Her hands equal in appearance very beautiful red lotuses, and Her nails are brighter than brightness itself. Her rising breasts uplift a slender pearl necklace, which resembles a shower of nectar on them. Her truly beautiful belly is adorned with three lines.

Her charming begemmed navel is like a stream. The roundness of Her hips is like a precious jewel. She wears a girdle of pearls, and has beautiful buttocks. The circle of Her buttocks is cleft by a line, Her hair like royal

elephant goads. Īśvari ! Her very beautiful thighs are like two beautiful plantain stems.

Her two lovely legs are like two charming plant stems. Her unblemished lotus feet are like the crest gem of Brahmā. Her redness surpasses the redness of the China Rose, vermilion, or the pomegranate flower. She is clothed in red garments, holding an effulgent noose and a goad. She sits on a red lotus and is adorned with red gems. She has four arms and three eyes, and She holds five arrows and a bow.

Her mouth is filled with various pieces of betel mixed with camphor. Her beautiful gazelle like body, smeared with red powder, is the vanquisher of the God of Love. She wears the most beautiful kind of clothes, and is adorned with every kind of precious gem.

She is the Mother Who gladdens creation, the cause of happiness in the world, causing all love in the world, creating the world, the Devi made of Mantra, great good fortune, O Sundari ! consisting of all wealth, eternal, supremely blissful, joyful.

After remembering this invocation image, using the Mahā Tripurā Mudrā, one should, with the invocation vidyā, invoke the Beauteous One, bowing to Her. The most powerful sādhakas should meditate on Mahātripurasundarī in the centre of the Cakra, using the previously declared image, and should then begin Her worship. 113-133

शिवाग्निबिन्दवो देवि दिनकृद्वह्निबिन्दवः ।
युगपत्क्रमरूपेण योजनीया महेश्वरि ॥ १३४ ॥
मायार्धेन्दुसमायुक्तं बीजयुग्मं यदुत्थितम् ।
मायालक्ष्मीमयं तेन पूज्यास्तत्राष्टमातरः ॥ १३५ ॥

O Maheśāni ! one should worship using the mantras Māyā (Hrīṁ) and Lakṣmī (Śrīṁ). Using these two bijas, Hrīṁ Śrīṁ, one should firstly worship the eight Mothers. 134-135

ब्रह्माणी पश्चिमद्वारे माहेश्वर्यपि चोत्तरे ।
पूर्वे चैव तथेन्द्राणी कौमारी दक्षिणे तथा ॥ १३६ ॥
वैष्णव्यपि च वायव्ये वाराहीमीशदिग्गताम् ।
चामुण्डां देवि चाग्नेये महालक्ष्मीं तु नैर्ऋते ॥ १३७ ॥

Brahmāṇī is in the western door, Māheśvarī is in the north, Indrāṇī in the east, and Kumārī in the south. Vaiṣṇavī is in the north-west, Vārāhī in the north-east, Cāmuṇḍā Devi in the south-east, and Mahalakṣmī in the south-west. 136-137

कामाकर्षणरूपां च बुद्ध्याकर्षस्वरूपिणी ।
अहंकाराकर्षिणीं च शब्दाकर्षणस्वरूपिणी ॥ १३८ ॥
स्पर्शाकर्षणरूपां च रूपाकर्षणकारिणी ।
रसाकर्षणकरी देवी गन्धाकर्षकरी तथा ॥ १३९ ॥
चित्ताकर्षणरूप च धैर्याकर्षस्वरूपिणी ।
स्मृत्याकर्षणरूपा च नामाकर्षणकारिणी ॥ १४० ॥
बीजाकर्षणरूपान्या आत्माकर्षस्वरूपिणी ।
अमृतस्याकर्षिणी च शरीराकर्षिणी परा ॥ १४१ ॥
षोडशारे महादेवि वाममार्गेण पूजयेत् ।
मायालक्ष्मीकलाभिस्तु कलाषोडशकं त्विदम् ॥ १४२ ॥

O Maheśāni, one should worship the sixteen Kalās in the sixteen petals, preceding the Kalās with Hrīṁ Śrīṁ in an anticlockwise direction. (They are) Kāmākarṣaṇā, Buddhyākarṣaṇā, Ahaṁkārākarṣiṇī, Śabdākarṣā, Sparśākarṣaṇā, Rūpākarṣaṇā, Rasākarṣakarī, Cittākrṣaṇā, Dhairyākarṣā, Smṛtyākarṣaṇā, Nāmākarṣaṇā, Bijākarṣaṇā, Ātmākarṣā, Amṛtākarṣiṇī and Śarīrākarṣiṇī. 138-142

अनङ्गकुसुमां पूर्वे दक्षिणेऽनङ्गमेखलाम् ।

पश्चिमेऽनङ्गमथनामुत्तरे मदनोत्तराम् ॥ १४३ ॥
अनङ्गलेखामाग्नेये नैऋंतेऽनङ्गवासिनीम् ।
अनङ्गांकुशां वायव्य ईशानेऽनङ्गमालिनीम् ॥ १४४ ॥

Anangakusumā is in the east, Anangamangalā in the south, Anangamathanā in the west, Madanottarā in the north, Anangalekhā in the south-east, Anangavāsinī in the south-west, Anangāṅkuśā in the north-west, and in the north-east is Anangamālinī, 143-144

सर्वसंक्षोभिणी शक्ति सर्वविद्रावणी तथा ।
सर्वाकर्षणकरी चान्या सर्वाह्लादनकरी तथा ॥ १४५ ॥
सर्वसम्मोहिनीं शक्ति सर्वस्तम्भनरूपिणीम् ।
सर्वजम्भनरूपा च सर्ववशङ्करीम् ॥ १४६ ॥
सर्वरञ्जनशक्ति च सर्वोन्मादनरूपिणीम् ।
सर्वार्थसाधकी शक्तिः सर्वाशापरिपूरकी ॥ १४७ ॥
सर्वमन्त्रमयी देवी सर्वद्वन्द्वक्षयङ्करी ।
वामावर्तक्रमेणैव पश्चिमादेव दक्षिणम् ॥ १४८ ॥

In an anticlockwise direction going from west to south, one should worship the Śaktis : Sarvasaṅkṣobhiṇī, Sarvavidrāviṇī, Sarvāhlādanakarī, Sarvasammohinī, Sarvastambhanā, Sarvajambhanā, Sarvatovaśakāriṇī, Sarvarañjanā Śarvonmādā, Sarvārthasādhakā, Sarvāśāparipūrakā, Sarvamantramayī and Sarvadvandvakṣayaṅkarī. Having worshipped these, one should then worship Tribhuvaneśvarī. 145-148

गृहीत्वा पूजयेदेता देवीस्त्रिभुवनेश्वरीः ।
सर्वसिद्धिप्रदा शक्तिः सर्वसम्पत्प्रदा तथा ॥ १४९ ॥
सर्वप्रियङ्करी चापि सर्वमङ्गलकारिणी ।
सर्वकामप्रदा देवी सर्वदुःखविमोचिनी ॥ १५० ॥
सर्वमृत्युप्रशमनी सर्वविघ्नविनाशिनी ।
सर्वाङ्गसुन्दरी देवी सर्वसौभाग्यकारिणी ॥ १५१ ॥

In a similar way one should again worship, using the

vidyā, Sarvasiddhidā, Sarvasampatpradā, Sarvapriyaṅkarī, Sarvamaṅgalakāriṇī, Sarvakāmapradā, Sarvaduḥkhavimocinī, Sarvamṛtyupraśamanī, Sarvavighanvināśinī, Sarvāṅgasundarī and Sarvasaubhāgyakārinī. 149-151

तथैव देवदेवेशि पुनरेवाद्यविद्यया ।
द्वितीयावरणे देवि देवीदशकमर्चयेत् ॥ १५२ ॥
सर्वज्ञा सर्वशक्तिश्च सर्वैश्वर्यप्रदायिनी ।
सर्वज्ञानमयी देवी सर्वव्याधिविनाशिनी ॥ १५३ ॥
सर्वाधारस्वरूपा च सर्वपापहरा तथा ।
सर्वानन्दमयी देवी सर्वरक्षास्वरूपिणी ॥ १५४ ॥
पुनरेव महेशानि सर्वेप्सितफलप्रदा ।
दशमी देवता ख्याताः स्वनामसदृशोदयाः ॥ १५५ ॥
एवमेता महादेव्यो देवि सर्वार्थसिद्धिदाः ।
पूर्वोक्तेन विधानेन तृतीयावरणेऽर्चयेत् ॥ १५६ ॥

One should do the ten acts with the second enveloping sheaths of Saktis—Sarvajñā, Sarvaśakti, Sarvaiśvaryapradāyinī, Sarvajñānamayī, Sarvavyādhivināśinī, Sarvādhārasvarūpā, Sarvapāpaharī, Sarvānandamayī, Sarvarakśāsvarūpiṇī, Sarvepsitaphalapradā. These ten devatas resemble what their names indicate. One should worship the Mahādevi of the Devis, who are the givers of the results of all desires. By the previously declared method, one should worship the third sheath of enveloping Śaktis. 152-156

आद्यचक्रे महेशानि शृणु पूजां यथाक्रमम् ।
एकैकं देवतानाम पूर्वोक्तं बीजसंयुतम् ॥ १५७ ॥
अधस्ताद्देवदेवेशि वाममार्गेण पूजयेत् ।

Listen, Maheśāni, to the order of pūja in the next cakra! The bījas and the devatas have been named previously, each separately. One should worship them in an anticlockwise direction, starting at the lowest point, O Lady Goddess of all Goddesses. 157-157½

यावद्दक्षिणभागं तु रक्तपुष्पैर्महेश्वरि ॥ १५८ ॥
पश्चिमोत्तरपूर्वादिदक्षिणानुक्रमेण तु ।
चक्रमध्ये चतुष्कं तु क्रमेण परिपूजयेत् ॥ १५९ ॥
कामबाणान्महेशानि धनुस्तत्पाशमेव च ।
जम्भमोहवशस्तम्भपदैः सहितमंकुशम् ॥ १६० ॥

O Maheśvari, then, in a clockwise direction, one should worship them with red flowers. Starting from the west and going north, one should worship the four (weapons) in due order, in a clockwise direction. (These are) Kāmā's arrows, the bow, the noose, and the goad (representing) crushing, deluding, subjugating and paralysing. 158-160

सर्वमध्य त्रिकोणेऽपि पूजयेन्मूलविद्यया ।
केवलाक्षरभेदेन समस्तव्यस्तयेश्वरि ॥ १६१ ॥
कामेश्वरीमग्रकोणे वज्रेशीं दक्षिणे तथा ।
वामेऽपि भगमालां तु मध्ये त्रिपुरसुन्दरीम् ॥ १६२ ॥

O Iśvari, using the root-vidya, and the one aggregated syllable only, one should worship in the triangle at the centre of all firstly Kāmeśvarī—at the apex of the triangle, Vajreśī on the right, and Bhagamālā on the left. Tripurasundarī is in the centre. 161-162

एवं पूजाविधानं तु कृत्वादौ साधकोत्तमः ।
धूपगन्धादि नैवेद्यतर्पणादि निवेदयेत् ॥ १६३ ॥

The best type of sādhaka, having done worship firstly according to the above injunction, should offer incense, scent and so forth, food, and libations. 163

संक्षोभद्रावणाकर्षावेशोन्मादमहांकुशाः ।
खेचरीबीजरूपादियोनिमुद्रास्त्वनुक्रमात् ॥ १६४ ॥

The mudras are, in order, Samkṣobha, Drāvaṇa, Ākarṣa, Āveśa, Unmāda, Mahāṅkuśā, Khecari, Bīja, and Yoni. 164

विरच्य साधकेन्द्रस्तु ध्यानं कुर्यात्समाहितः ।
बिन्दुं सङ्कल्प्य वक्त्रं तु तदधस्तात्कुचद्वयम् ॥ १६५ ॥
तदधः सपरार्धं तु चिन्तयेत्तदधोमुखम् ।
एवं कामकलारूपमक्षरं यत्समुत्थितम् ॥ १६६ ॥
कामादिविषमोक्षाणामालयं परमं ध्रुवम् ।
सदेव तत्त्वप्रवरं निजदेहं विचिन्तयेत् ॥ १६७ ॥
ध्यात्वा चक्रेण सहितां ततस्त्रिपुरसुन्दरीम् ।
स्वमुद्रया साधकेन्द्रः क्षमस्वेति विसर्जयेत् ॥ १६८ ॥

The powerful sādhaka should show these, and should then meditate that one bindu is on the **mouth**, two bindus are on the two breasts below, and below this, in the lower mouth is the Hārdha (kalā).

This is called meditation on the Kāmakalā syllable, from which has arisen the supreme garland of flowers of the nectar of love, with its various outflowings. This is most certain. One should meditate on it as being the most excellent of the tattvas, without origin. Having meditated on Tripurasundarī and Her cakra, a powerful sādhaka should dissolve (the cakra), according to his ability, using one of his mudrās. 165-168

End
of the First Paṭala of
Vāmakeśvarīmatam.

द्वितीयः पटलः

यत्रानेन विधानेन साधकेन प्रपूज्यते ।
देशे वा नगरे ग्रामे जगत्क्षोभः प्रजायते ॥ १ ॥

Wherever this method is practised by a sādhaka, be it country, town, or village, it causes universal excitation. 1

ज्वलत्कामाग्निसन्तापप्रतापोत्तप्तमानसाः ।
पिपीलिकास्थिन्यायेन दूरादायान्ति योषितः ॥ २ ॥

Employing powdered anthill dust according to rule, young women, their minds burning with the fire of passion, heated and vigorous, come from a great distance. 2

मन्त्रसम्मूढहृदयाः स्फुरज्जघनमण्डलाः ।
तद्दर्शनान्महादेवि जायन्ते सर्वयोषितः ॥ ३ ॥

From the vision of Mahādevi (in the sādhaka), all young women, their hearts deranged by mantra, and with quivering rounded hips, become subjugated. 3

जप्ते लक्षैकमात्रे तु क्षुभ्यन्ते भूतलाङ्गनाः ।
यदि न क्षुभ्यतीत्थं हि साधकस्य मनो मनाक् ॥ ४ ॥
संक्षुभ्यन्ति ततः सर्वाः पाताले नागकन्यकाः ।

All women on earth become excited by reciting the mantra 100,000 times. If this does not cause instant agitation, then certainly it excites very quickly by a sādhaka's continued devotion. Then all the Nāga maidens in the underworld become excited. 4-4½

तासामपि यदा नासौ क्षोभं याति मनागपि ॥ ५ ॥
ततः स्वर्गनिवासिन्यो विद्रवन्ति सुराङ्गनाः ।

When these also are unaffected, resorting to devotion creates excitement. Then all the goddesses dwelling in heaven become excited. 5-5½

एवं लक्षत्रयं जप्त्वा व्रतस्थः साधकोत्तमः ॥ ६ ॥
संक्षोभयति देवेशि त्रैलोक्यं सचराचरम् ।

Deveśi ! the best sort of sādhaka, practising a vow, and after reciting the mantra 300,000 times, causes consternation of all that moves and all that is fixed in the three worlds. 6-6½

लिखित्वा विपुलं चक्रं तन्मध्ये प्रतिमां यदि ॥ ७ ॥
नाम्ना लिखति संयुक्तां ज्वलन्तीं चिन्तयेत्ततः ।

If, after drawing a large cakra, in its centre drawing an image with the name (of the object), and meditating thereon, the named burns with passion. 7-7½

शतयोजनमात्रस्था त्वद्दृष्टापि च या भवेत् ॥ ८ ॥
भयलज्जाविनिर्मुक्ता साऽप्यायाति विमोहिता ।

Even if one hundred yojanas distant, she manifests herself, free from shame and fear, friendly, and deluded by her desire. 8-8½

तन्मध्यगोऽथवा भूत्वा मन्त्रं संचिन्तयेद्यदा ॥ ९ ॥
सर्वमात्मानमरुणं साध्यमप्यरुणीकृतम् ।
ततः सञ्जायते देवि सर्वसौभाग्यसुन्दरः ॥ १० ॥
वल्लभः सर्वलोकस्य साधकः परमेश्वरि ।

Or, O Devi Parmeśvari ! if one should meditate on the manra in the centre, and thinking of oneself as all red, and as the object to be accomplished (sādhya), then one gains all great good fortune, and the sādhaka becomes beloved of the world. 9-10½

सर्वरक्तोपचारैस्तु पूजयेन्मुद्रया युतम् ॥ ११ ॥
यस्य नाम्नैव संयुक्तं स भवेद्दासवद्वशी ।

If one worships with mudrā and all-red ritual accesso-

ries, those who are named become one's servants, and subjugated. 11-11½

अदृष्टायास्तु संयोज्यं नाम चक्रस्य मध्यगम् ॥ १२ ॥
विरच्य योनिमुद्रां तु तामाकर्षयति क्षणात् ।
यक्षिणीं वाऽथ गन्धर्वीं किन्नरीं वा सुरेश्वरीम् ॥ १३ ॥
सिद्धकन्यां नागकन्यां देवकन्यां च खेचरीम् ।
विद्याधरीमप्सरसमृषिकन्यामथोर्वशीम् ॥ १४ ॥
मदनोद्भवविक्षोभस्फुरज्जघनलम्बिकाम् ।

If, being in the centre of the cakra. one should worship the invisible target (of one's affections), and if one should display the Yoni Mudrā, then one attracts her instantly. Yakṣiṇīs, Gandharvīs, Kinnarīs, Sureśvarīs, Siddha Maidens, Serpent Girls, Maiden Devis, Khecarīs, Vidyādharīs, Apsarasas and Ṛṣi Maidens become subjugated. They appear to one in a desirous, excited state, with beautiful swaying hips. 12-14½

महाकामकलाध्यानात्क्षोभयेत्सर्वयोषितः ॥ १५ ॥
रोचनाकुंकुमाभ्यां च समभागं च चन्दनम् ।
अष्टोत्तरशतं जप्त्वा तिलकं धारयेद्बुधः ॥ १६ ॥
ततो यमीक्षते वक्ति संस्पृशेच्चिन्तयेच्च यम् ।
अर्थेन च शरीरेण सोऽवश्यं याति दासताम् ॥ १७ ॥

The great Kāmakalā meditation excites all young maidens. Having recited the mantra 108 times, the wise man should make a forehead mark (tilaka) with equal parts of rocanā, kuṁkuma and sandal. Then, if the one whom the sādhaka desires is touched by this, she is subdued, and becomes like a servant. 15-17

तथा पुष्पं फलं गन्धं पानं वस्त्रं महेश्वरि ।
अष्टोत्तरशतं जप्त्वा यस्याः संप्रेर्यते स्त्रियाः ॥ १८ ॥
सद्य आकर्षयेत्साध्वीं विमूढहृदयां सतीम् ।
हठाकृष्टिरियं भद्रे न क्वचित्प्रतिहन्यते ॥ १९ ॥

Maheśvari ! after reciting the mantra 108 times, one should give flower, fruit, scent, wine, clothes, and whatever stimulates a woman. Immediately the wise man may attract a beautiful girl with a wanton heart. One should never show violence to her, else one is destroyed. 18-19

लिखेद्रोचनयैकान्ते प्रतिमामवनीतले ।
सुरूपां चारुभृङ्गारवेषाभरणमण्डिताम् ॥ २० ॥
तद्भालगलहृन्नाभिजन्ममण्डलयोजिताम् ।
जन्मनाममहाविद्यामंकुशेन विदर्भिताम् ॥ २१ ॥
सर्वाङ्गसन्धिसंलीनमालिख्य मदनाक्षरम् ।
तदाथाभिमुखो भूत्वा त्रिपुरीकृतविग्रहः ॥ २२ ॥
बद्ध्वा तु क्षोभिणीमुद्रां विद्यामष्टोत्तरशतं जपेत् ।

In a quiet spot one should draw an image, using rocanā, which is beautiful, adorned with jewels, charming, erotic, and captivating. Having worshipped that (image's) forehead, hands, heart, navel and Bhaga, adorned with the girl's name and the Mahāvidyā Kroṁ, one should write on the joints ot her Iimbs the Kāma bīja. Then, having made a maṇḍala, one should make oneself Iike Tripurā. After showing the Kṣobhiṇī Mudrā, one should recite the vidyā 108 times. 20-22½

नियोज्य दहनागारे चन्द्रसूर्यकलालये ॥ २३ ॥
ततो विह्वलितापाङ्गामनङ्गशरपीडिताम् ।
प्रोच्छालन्मदकल्लोलप्रस्फुरज्जघनस्थलाम् ॥ २४ ॥
शक्तिचक्रोच्छलच्छक्तिवलनाकवलीकृताम् ।
दूरीकृतस्वचारित्रभयलज्जानयांकुशाम् ॥ २५ ॥
आकृष्टहृदयां नष्टधैर्यामुत्तीर्णजीविताम् ।
वप्रप्राकारनिविडनदीयन्त्रसुरक्षिताम् ॥ २६ ॥
नवानुरागसन्धानवेपमानहृदम्बुजाम् ।

One should worship (the image) as being dissolved in the centre of the Moon, Sun and Fire cities. Then sh

becomes perturbed, showing sidelong glances, her body afflicted with desire, strongly intoxicated, eager for love, with a restless and enlarged Yoni. Because of this arrow of love from the Śakti Cakra, the Śakti appears, consumed with desire. Because of the goad (of love or mantra, i. e. Kroṁ), she sets off from far away, travelling without anxiety, her heart captivated, her steadiness destroyed, enlivened and wanting to come, over fortresses, hills, deep rivers, and well defended fortifications, young, with a need for love making, her mind and heart lotus trembling. 23-26 ½

मनोधिकमहामन्त्रवेगेनापहृतांशुकाम् ॥ २७ ॥
विमूढामिव विक्षुब्धामिवाप्लुष्टामिव स्रुताम् ।
लिखितामिव निःसंज्ञामिव प्रमथितामिव ॥ २८ ॥
दलितामिव संभ्रान्तामिवोत्त्रासमितामिव ।
गलितामिव संभिन्नामिवाकुलितमानसाम् ॥ २९ ॥
भ्रमन्मन्त्रानिलोद्भ्रान्तपत्राकारां नभस्तले ।
भ्रमन्तीमानयेन्नारी योजनानां शतैरपि ॥ ३० ॥

The great mantra, powerful over her mind, causes her to come by its power, affecting her heart and causing her garments to slip, making her intoxicated, agitated, hot, streaming (with love's desire), like her image in the yantra, unconscious (of all else), tormented (by love), torn (with emotion), confused, highly excited, in a far gone state, split and separated from her family, restless, bewildered by mantra. Also many other women may appear within a radius of one hundred yojanas. 27-30

अथवा मातृकां सर्वां लिखित्वा चक्रबाह्यतः ।
धारयेद्बाहुमूले यः सोऽवध्यः सर्वजन्तुषु ॥ ३१ ॥
तथैव हि महेशानि स्वसंज्ञाक्रमयोगतः ।
चन्दनागुरुकर्पूरैरजरामरतां लभेत् ॥ ३२ ॥

Using another method, whosoever should wear the cakra on his own shoulder, having written the mātṛkās around it, becomes inviolable to all living beings. When acting in this way, one should write one's own name using sandal, aguru, camphor blood, and then one gains immortality. 31-32

एतदेव विधानेन रोचनागुरुकुंकुमैः ।
लिखितं चक्रयोगेन यस्मिन्कस्मिन्नपि स्थितम् ॥ ३३ ॥
साध्यनाम स्वनाम्ना तु चक्रस्यान्तर्विदर्भितम् ।
करोति सकलं लोकमचिरात्पादवर्तिनम् ॥ ३४ ॥

Or one may, according to rule, use rocanā, aguru and kuṁkuma, inscribing the yantra with one's own name and the name of the object one desires, and wearing it. For both it cerates longevity in the world. 33-34

मध्यं गतेन बीजेन महाकामकलात्मना ।
एकमेकमवष्टभ्य साध्यनामाक्षरं प्रिये ॥ ३५ ॥
बहिरप्यखिलैरेव वेष्टयेन्मातृकाक्षरैः ।
हेममध्यगतां कृत्वा धारयेद्वामके भुजे ॥ ३६ ॥
शिखायामथवा वस्त्रे धारयेद्यत्र तत्र वा ।
करोति दासभूतं हि त्रैलोक्यं सचराचरम् ॥ ३७ ॥

Placing in the centre the great Kāmakalā bīja, putting each of the syllables of the name of the object to be accomplished, both inside and outside of the yantra, entwining them with letters of the alphabet, having engraved all this on gold, wearing it on one's shoulder, on the top of one's head, or on one's clothing— one may delude demons, elementals, and all that moves or does not move in the three worlds. 35-37

सम्मोहयति राजानं वाजिनं दुष्टकुञ्जरम् ।
चोरं केसरिणं सर्पं परमन्त्रमहाग्रहम् ॥ ३८ ॥
शत्रून्वक्ष्याशनिं शस्त्रं डाकिनीं याकिनीं तथा ।

भूतप्रेतपिशाचांश्च धारिता चक्ररूपिणी ॥ ३९ ॥

(It deludes) kings, heroes, the wicked, elephants, thieves, lions, snakes, other mantras, Mahāgrahas, enemies, missiles, Saturn, swords, Ḍākinī, Śākinī, Bhūtas, Pretas and Piśācas. 38-39

तेन चक्रेण संदर्भ्यं पुराणां नाम सुन्दरि ।
मध्ये चतुष्पथे वापि चतुर्दिक्षु निधापयेत् ॥ ४० ॥

Devi, if one should place this cakra called Sundarī in towns, in the middle of crossroads, or in the four directions, then the world becomes agitated, and the young woman one has named appears. 40

महाहल्लोहलो देवि ततो लोकस्य जायते ।
योषितां च विशेषेण त्वद्दृष्टानामपीश्वरि ॥ ४१ ॥
एतन्मध्यगतां पृथ्वीं सशैलवनकाननाम् ।
चतुःसमुद्रपर्यन्तां ज्वलन्तीं चापि चिन्तयेत् ॥ ४२ ॥

If one should meditate on the centre of the cakra in the country, on mountains, in woods, or in forests, or surrounded by the four oceans, women also burn for the sādhaka. 41-42

षण्मासध्यानयोगेन जायते मदनोपमः ।
दृष्ट्वैवाकर्षयेल्लोकान्दृष्ट्वैव कुरुते वशम् ॥ ४३ ॥
दृष्ट्वा संक्षोभयेन्नारीं दृष्ट्वा संहरते विषम् ।
दृष्ट्वा करोति चावेशं दृष्ट्वा सर्वविमोहनम् ॥ ४४ ॥
दृष्ट्वा चातुर्थिकादींश्च नाशयेदचिराज्ज्वरान् ।

Using this meditation yoga, one becomes equal to the God of Love within six months. By one's glance one may attract or subjugate the world, by one's glance one may subjugate a woman, by one's glance one may destroy poison, by one's glance one may cause slavery, by one's glance one may delude all, by one's glance one may

destroy fever and so forth, and, one may destroy short life and infection. 43-44½

एतत्प्रपूजितं रात्रौ सिन्दूरेण विचित्रितम् ॥ ४५ ॥
करोति महदाकर्षं सुदूरादपि योषिताम् ।

Whosoever has worshipped this cakra at night time, painted with vermilion, causes a woman to be attracted to him from a very great distance. 45-45½

सर्वदिक्षु विदिक्ष्वेवं यथा देवी प्रपूज्यते ॥ ४६ ॥
दिगनुक्रमयोगेण तदा सर्वं जगद्वशे ।

Whosoever worships in the cardinal and intermediate points, causes the world in all these directions to be in a state of subjugation. 46-46½

भूर्जपत्रे समालिख्य रोचनागुरुकुंकुमैः ॥ ४७ ॥
सन्दर्भयेत्तस्य मध्ये नगरं वाथवा पुरम् ।
विपुलं देशमथवा विषयं मण्डलं च वा ॥ ४८ ॥
स्वनामदर्भितं कृत्वा यदि भूमौ निधापयेत् ।
धारयेदथवा हस्ते कण्ठे वा भुजमूलतः ॥ ४९ ॥
शिखायामथवा वस्त्रे यत्र तत्र स्थितं च वा ।
चक्रमेतन्महाभागे पुरक्षोभणमुत्तमम् ॥ ५० ॥

If one should draw it on birch bark using rocanā, aguru and kumkuma, and if one should place it on the earth in the centre of a city or a town or a large country, or a sphere or circle of people; having inscribed one's own name within it, or if one should wear it on one's wrist, round one's throat, on one's shoulder, on one's head, on one's clothing—or wheresoever placed, then the greatest sort of agitaiton is caused in that town and so forth which is near the great Womb Cakra. 47-50

अर्कक्षीरं कुंकुमं च धत्तूरकरसं तथा ।
रोचनालक्तकं लाक्षारसं मृगमदोत्कटम् ॥ ५१ ॥
एकीकृत्य चक्रमेतल्लिख्यते यस्य संज्ञया ।

तस्य, चोरग्रहव्याधिरिपुसिंहाहिवाजिनाम् ॥ ५२ ॥
यक्षराक्षसभूतौघशाकिनीदुष्टचेतसाम् ।
लूतादिगर्दभज्वाला तथा शीतलिकोद्भवम् ॥ ५३ ॥

Whosoever should draw this cakra using his own name, and employing semen, kuṁkuma, dhattura, oleander, rocanā, lac, menses and musk, then for such an one there is never fear of theft, planetary afflictions, ailments, injury, Rākṣas, Yakṣas, Bhūtas, Vetālas, Pretas, Piśācas, spiders, scorpions, insects—or any trembling in fear at smallpox and so forth. 51-53

भयं न विद्यते तस्य परमन्त्राभिचारकम् ।
नित्यसंधारणाच्चापि कालमृत्युयमादय: ॥ ५४ ॥
न शक्ता हिंसितुं सम्यग्रोमैकमपि सर्वदा ।

This mantra is the cause of all offensive magical acts, subjugtion, death, Kalās, restraints and so forth. One should never harm even one hair of a Śākta. 54-54½

अथवा मध्यगां देवीं त्रिकोणोभयगां तथा ॥ ५५ ॥
अधस्तान्नामसंयुक्तां रोचनाकुंकुमाङ्किताम् ।
कुर्याद्यस्तु च सप्ताहाद्दासवत्किङ्करो भवेत् ॥ ५६ ॥

Placing Devi in the centre within two triangles, one should place outside this the name, written with rocanā and kuṁkuma. If one should do puja for seven days, he becomes one's slave. 55-56

पीतद्रव्येण वालिख्य धारयेदिन्द्रदिग्गताम् ।
नाम्ना सर्वज्ञभूतोऽपि मूको भवति तत्क्षणात् ॥ ५७ ॥

One should dtaw it with yellow substance, and place it facing the direction (of the target). The named, even if he knows everything, instantly becomes a fool. 57

महानीलरसेनापि नाम संयोज्य पूर्ववत् ।
दक्षिणाभिमुखो वह्नौ दग्ध्वा तं मारयेत्क्षणात् ॥ ५८ ॥

One should worship using the great blue essence, placing the named (object) as before. Facing the south, and after burning it in a fire, one may instantly kill. 58

महिषाश्वपुरीषाभ्यां गोमूत्रेण समङ्कितम् ।
क्षिप्त्वारनालमध्यस्थं विद्विष्टः सर्वजन्तुषु ॥ ५९ ॥

Making it using cow's urine, and buffalo and horse dung, and after casting it into the middle of a fire, one may cause enmity in all living beings. 59

युक्त्वा रोचनया नाम काकपक्षस्य मध्यगम् ।
लम्बमानं तदाकाशे उच्चाटनकरं परम् ॥ ६० ॥

Having written the named (target) in the centre, using rocanā and the wing of a crow, hanging it so as to be suspended, one may cause the foe to flee (Uccāṭana). 60

दुग्धलाक्षारोचनादिमहानीलरसादिभिः ।
लिखित्वा धारयेद्देवि चातुर्वर्ण्यं वशं नयेत् ॥ ६१ ॥

Devi, using milk, red lac, rocanā, great blue essence and so forth, and after drawing it, if one should establish it, one may cause (the target) to be subjugated. 61

एतदेव विधानेन जलमध्ये यदा क्षिपेत् ।
सौभाग्यमतुलं तस्य स्नानपानान्न संशयः ॥ ६२ ॥

When, by this method, according to rule, one should cast it into the middle of water, unequalled wealth comes from sipping this water—there is no doubt. 62

एतन्मध्यगतां देवि नगरीं वा वराङ्गनाम् ।
सप्ताहात्क्षोभयेत्सत्यं ज्वलमानां विचिन्त्य ताम् ॥ ६३ ॥

Putting into the middle of this (cakra the name of) a town, or of a beautiful woman, one may truly excite and cause agitation, if one meditates thus for seven days. 63

महापातकयुक्तात्मा यदि देवि प्रपूजयेत् ।
शमीदूर्वांकुराश्वत्थपल्लवैरथवार्कजैः ॥ ६४ ॥

मासेन हन्ति कलुषं सप्तजन्मकृतं नरः ।

If, O Devi ! one should worship using Śamī, dūrva shoots, or Aśvattha Pallava, or Arka tree towards a wicked sinner, then within one month one may slay that dirty being, and cause seven extra births. 64-64½

लिखित्वा पीतवर्णं तु चक्रमेतद्यदार्चयेत् ॥ ६५ ॥
पूर्वाशाभिमुखो भूत्वा स्तम्भयेत्सर्ववादिनः ।

If one should worship this cakra, having drawn it in yellow, and facing east, one may paralyse all tongues. 65-65½

सिन्दूररेणुलिखितं पूजयेदुत्तरामुखः ॥ ६६ ॥
यदा तदास्य वशगो लोको भवति सर्वदा ।

Having written the cakra using vermilion powder, if one should worship facing north, then the world always becomes subjugated. 66-66½

चक्रं गैरिकमालिख्य पूजयेत्पश्चिमामुखः ॥ ६७ ॥
स च सर्वाङ्गनाकर्षवश्यक्षोभकरो भवेत् ।

One should draw a golden cakra, and should do pūjā facing west. One becomes attractive to all women, and the cause of subjugation and excitement. 67-67½

दक्षिणाभिमुखो भूत्वा कृष्णवर्णं यदार्चयेत् ॥ ६८ ॥
यस्य नाम्ना तस्य नित्यं मन्त्रहानिस्तु जायते ।

When one worships facing south, drawing it in a black colour, whosoever is named therein is immediately slain by mantra. 68-68½

तद्वद्दिगन्तरालेषु पूजितं परमेश्वरि ॥ ६९ ॥
स्तम्भविद्वेषणव्याधिशत्रूच्चाटनकारकम् ।

Devi, whosoever has worshipped in the north-east causes paralysis, enmity, ailments and uprooting to his enemy. 69-69½

रोचनालिखितं देवि दुग्धमध्ये वशङ्करम् ॥ ७० ॥
क्षिप्तं गोमूत्रमध्ये वा शत्रूच्चाटनकारकम् ।
तक्रमध्यगतं चक्रं विद्वेषणकरं परम् ॥ ७१ ॥
ज्वलज्ज्वलनमध्यस्थं सर्वशत्रुविनाशनम् ।

Devi ! written using rocanā, and cast in the middle of milk, it causes subjugation. Cast into cow's urine, it causes enemies to be uprooted. Cast into buttermilk, it causes enmity. Cast into a flaming fire, it destroys all enemies. 70-71½

अथवा देवदेवेशि यदेकान्ते चतुष्पथम् ॥ ७२ ॥
तत्समीपे लिखेच्चक्रं सिन्दूरेण महाप्रभम् ।
सर्वबाह्यत आरभ्य यावन्मध्यं महेश्वरि ॥ ७३ ॥
अकारादिक्षकारान्तां मातृकां तत्र विन्यसेत् ।
पूजयेद्रात्रिसमये कुलाचारक्रमेण यः ॥ ७४ ॥
तत्क्षणात्स महेशानि साधकः खेचरो भवेत् ।

O Maheśāni ! whichsoever sādhaka, alone at a cross-roads, draws the cakra using very bright vermilion, writing the letters of the alphabet on the outside and inside of the cakra, and worshipping at midnight according to the method of the Kulas, becomes Khecara. 72-74½

पूजयित्वा महादेवि तद्वदेकतरो गिरौ ॥ ७५ ॥
अजरामरतां सम्यग्लभते नात्र संशयः ।

O Mahādevi ! having worshipped using the previously declared method on a hill, one causes fever and death to disappear, and good health is gained—there is no doubt. 75-75½

महाभूतदिने वापि श्मशाने यदि पूजयेत् ॥ ७६ ॥
पूर्ववन्निशि देवेशि साधकः स्थिरमानसः ।
पादुकाखड्गवेतालसिद्धक्रव्यमनःशिलाः ॥ ७७ ॥
अञ्जनं विवरं चैव चेटकं यक्षिणीं तथा ।
यत्किञ्चित्सिद्धिनिचयं विद्यते भुवनत्रये ॥ ७८ ॥

तत्सर्वमेव सहसा साधयेत्साधकोत्तमः ।

If, O Devi ! a sādhaka of steady mind should do sādhanā on the fourteenth day of the dark fortnight in the cremation ground, using the previous method, he gains the siddhis known as Pāduka, Khadga, Paṭala, the Philosopher's Stone, Añjana. Vivara, Cetaka, Yakṣiṇī, and great prosperity, and knows everlasting success in the three worlds. The best sort of sādhaka may accomplish all, and become very powerful. 76-78½

End

of the Second Paṭala of

Vāmakeśvarīmatam. 2

तृतीयः पटलः ।

भगवंस्त्रिपुरामुद्राः सूचिता न प्रकाशिताः ।
कथं विरचनं तासां क्रियते वद शङ्कर ॥ १ ॥

Śrī Devi said—Lord, Tripurā's Mudrās are hidden and not revealed. What is the way these are made? O Śaṅkara! 1

शृणु देवि प्रवक्ष्यामि मुद्राः सर्वार्थसिद्धिदाः ।
याभिर्विरचिताभिस्तु सम्मुखा त्रिपुरा भवेत् ॥ २ ॥

Bhairava said—Listen, Devi! I proclaim the Mudrās which accomplish all one's desires, and by fashioning which one gains unity with Tripurā. 2

परिवर्त्य करौ स्पष्टावंगुष्ठौ कारयेत्समौ ।
अनामान्तर्गते कृत्वा तर्जन्यौ कुटिलाकृती ॥ ३ ॥
कनिष्ठिके नियुञ्जीत निजस्थाने महेश्वरि ।
त्रिखण्डैषा महामुद्रा त्रिपुराह्वानकर्मणि ॥ ४ ॥

One should curve the hands, leaving the thumbs free. Having put the ring fingers inside, one should cause the index fingers to be bent. O Maheśvari! then one should place the little fingers in the empty space within the hands. This is the great Trikhaṇḍā Mudrā, used for the invocation of Tripurā. 3-4

मध्यमामध्यगे कृत्वा कनिष्ठेऽङ्गुष्ठरोधिते ।
तर्जन्यौ दण्डवत्कृत्वा मध्यमोपर्यनामिका ॥ ५ ॥
एषा तु प्रथमा मुद्रा सर्वसंक्षोभकारिणी ।

Turning the middle fingers inward, one should place the thumbs on the little fingers. Having straightened both index fingers, one should place the ring fingers on the

middle fingers. This is the chief Mudrā, the cause of all excitement. 5-5½

एतस्या एव मुद्राया मध्यमे सरले यदा ॥ ६ ॥

Similar to this is the Mudrā causing all flow, when the middle fingers are outstretched. 6

क्रियेते परमेशानि सर्वविद्राविणी स्मृता ।
मध्यमातर्जनीभ्यां तु कनिष्ठानामिके समे ॥ ७ ॥
अंकुशाकाररूपाभ्यां मध्यगे परमेश्वरि ।
इयमाकर्षिणी मुद्रा त्रैलोक्याकर्षकारिणी ॥ ८ ॥

Placing the middle on the index fingers, and the little on the ring fingers, making the middle fingers like goads, one causes the Mudrā of attraction, which causes attraction in the three worlds. 7-8

स्फुटाकारौ करौ कृत्वा तर्जन्यावंकुशाकृती ।
परिवर्तक्रमेणैव मध्यगे तदधोगते ॥ ९ ॥
क्रमेण देवि तेनैव कनिष्ठानामिकादयः ।
संयोज्य निबिडाः सर्वा अंगुष्ठावग्रदेशतः ॥ १० ॥
मुद्रेयं परमेशानि सर्वावेशकरी स्मृता ।

Opening out the hands like a flower, making the index fingers like goads, and by the reverse method putting the middle fingers below, one should join the little and the ring fingers together, causing all to become rigid in front of the thumbs. O Parameśāni ! this is known as the Mudrā causing all subjugation. 9-10½

सम्मुखौ तु करौ कृत्वा मध्यमामध्यगेऽनुजे ॥ ११ ॥
अनामिके तु सरले तद्बहिस्तर्जनीद्वयम् ।
दण्डाकारौ तत्रांगुष्ठौ मध्यमा नखदेशगा ॥ १२ ॥
मुद्रैषोन्मादिनी नाम्ना क्लेदिनी सर्वयोषिताम् ।

Placing both hands thgether, putting the middle fingers in the space inbetween, outstretching little fingers, one should place, outside of these, the two index fingers.

One should make both thumbs like sticks, touching the nails of the middle fingers. This Mudrā is called Mādini, the cause of flow in all young women. 11-12½

अस्यास्त्वनामिकायुग्ममधः कृत्वांकुशाकृति ॥ १३ ॥
तर्जन्यावपि तेनैव क्रमेण विनियोजयेत् ।
इयं महांकुशा विद्या सर्वकामार्थसाधकी ॥ १४ ॥

Putting both ring fingers below, and making them like goads, one should fashion the index fingers and the others also in the same way. This is the Mahāṅkuśā, giving all that is desired to a sādhaka. 13-14

सव्यं दक्षिणदेशं तु दक्षिणं सव्यदेशतः ।
बाहुं कृत्वा महादेवि हस्तौ सम्परिवर्त्य च ॥ १५ ॥
कनिष्ठानामिके देवि युक्त्वा तेन क्रमेण तु ।
तर्जनीभ्यां समाक्रान्ते सर्वोर्ध्वमपि मध्यमे ॥ १६ ॥
अंगुष्ठो तु महेशानि कारयेत्सरलावपि ।
इयं सा खेचरी नाम्ना मुद्रा सर्वोत्तमा प्रिये ॥ १७ ॥

Putting left hand on right hand, and right hand on left hand, one should weave the hands together. Having joined the little and ring fingers together, one should insert the index fingers, and above these the middle fingers. One should outstretch the thumbs. Dearest! this is the Mudrā called Khecarī, highest of all. 15-17

रचितैव महादेवि सर्वतेजोपहारिणी ।
बद्धयैवैतया देवि दृश्यते साधकोत्तमः ॥ १८ ॥
सर्वयोगिनिवृन्दैस्तु ज्वलत्पानकसन्निभः ।
शाकिनीडाकिनीवृन्दै राकिणीलाकिनीगणैः ॥ १९ ॥
काकिनीहाकिनीभिस्तु ध्यातेयं परमेश्वरि ।
एतया ज्ञातया देवि योगिनीनां भवेत्प्रियः ॥ २० ॥

O Devi ! the highest sādhaka making these formed as above get vision of the all-effulgent taker of offerings. He becomes beloved of Yoginīs, and is surrounded by hosts

of every kind of Yoginīs, all enflamed with desire, by hosts of Śākinīs and Ḍākinīs, by numbers of Kākinīs and Lākinīs, by Rākiṇīs and Hākinīs—having meditated in this way. 18-20

अतः समयमुद्रेयं सर्वासां परिकीर्तिता ।
प्रयतोऽप्रयतो वापि शुचौ देशेऽथवाशुचौ ॥ २१ ॥
उत्थितो वोपविष्टो वा चङ्क्रमन्निश्चलोऽथवा ।
उच्छिष्टो वा शुचिर्भूत्वा भुञ्जानो मैथुने रतः ॥ २२ ॥
मुद्राया मध्यमांगुल्यो परिवर्त्य क्रमेण तु ।
पार्थिवं स्थानकं युक्त्वा सद्यः खेचरतां व्रजेत् ॥ २३ ॥

Now (I speak) of the Samaya Mudrā, most famous of all. Hard working or idle, on pure or impure ground, standing or seated, steady or unsteady, dirty or clean—having fashioned this one is an enjoyer in sexual love by using this Mudrā. One should connect the middle fingers. Having fashioned it, one instantly becomes like Śiva on earth. 21-23

परिवर्त्य करौ स्पष्टावर्धचन्द्राकृती प्रिये ।
तर्जन्यंगुष्ठयुगलं युगपद्भावयेत्ततः ॥ २४ ॥
अधःकनिष्ठावष्टब्धे मध्यमे विनियोजयेत् ।
तथैव कुटिले योज्य सर्वाधस्तादनामिके ॥ २५ ॥

Dearest One ! make both hands in the shape of a crescent Moon. Join the index fingers and thumbs. Below this, one should place the little fingers, and below these the middle fingers. Then one should curve all these. This is the Bīja Mudrā, cause of all Siddhi. 24-25

बीजमुद्रेयमचिरात्सर्वसिद्धिप्रवर्तकी ।
मध्यमे कुटिले कृत्वा तर्जन्युपरिसंस्थिते ॥ २६ ॥
अनामिकामध्यगते तथैवहि कनिष्ठिके ।
सर्वा एकत्र संयोज्या अंगुष्ठपरिपीडिताः ॥ २७ ॥
एषा तु प्रथमा मुद्रा योनिमुद्रेति संस्मृता ।

Having made the middle fingers crooked, one should place the index fingers over them. Putting the ring fingers in the centre (of the hand), one should place outside of these the little fingers. One should put all these together, and straighten the thumbs. This is the chief Mudrā called Yoni Mudrā. 26-27½

एता मुद्रा महेशानि त्रिपुरायां मयोदिताः ॥ २८ ॥
पूजाकाले प्रयोक्तव्या यथानुक्रमयोगतः ।

O Maheśāni ! thse are the Tripurā Mudrās, declared by Me. A yogi should form them at the time of pūja in their due order. 28-28½

End
of the Third Paṭala of
Vāmakeśvarīmatam.



चतुर्थः पटलः

भगवन्सर्वमाख्यातं मुद्राणां ज्ञानमुत्तमम् ।
वदेदानीं महादेव्या एकैकाक्षरसाधनम् ॥ १ ॥
महाज्ञानप्रभावं च व्याप्ति स्थानोद्भवं लयम् ।
स्थूलसूक्ष्मविभागेन शरीरे परमेश्वर ॥ २ ॥

Devi said—Lord, Parameśvara, all of the Mudrās are named, the best kind of knowledge. Speak now of Mahādevi's sādhana in which each syllable is taken separately, the majesty of this great knowledge, of maintenance, creation and dissolutions and the gross and subtle parts in the body. 1-2

शृणु देवि महाज्ञानं सर्वज्ञानोत्तरं परम् ।
येनानुष्ठितमात्रेण भवाब्धौ न निमज्जति ॥ ३ ॥

Bhairava said—Devi ! listen to this great knowledge, which of all knowledge is the highest and best, and by practising which one is not immersed in the ocean of being. 3

त्रिपुरा परया शक्तिराद्या जातादितः प्रिये ।
स्थूलसूक्ष्मविभागेन त्रैलोक्योत्पत्तिमातृका ॥ ४ ॥
कवलीकृतनिःशेषतत्त्वग्रामस्वरूपिणी ।

Dear One ! Tripurā is the ultimate primordial Śakti, the light of manifestation. She, the Mātṛkā, through Her gross and subtle aspects gave birth to the three worlds. At dissolution She is the abode of all things (Tattvas), still remaining Herself. 4-4½

तस्यां परिणतायां तु न कश्चित्पर इष्यते ॥ ५ ॥
परो हि शक्तिरहितः शक्तः कर्तुं न किञ्चन ।

After She emanates there is no more need for the Lord. Devoid of Śakti, Śakta cannot act. O Parameśāni! when united with Śakti He becomes the possessor of power (Śakta). 5-5½

शक्तस्तु परमेशानि शक्त्या युक्तो यदा भवेत् ॥ ६ ॥
शक्त्या विना शिवे सूक्ष्मे नाम धाम न विद्यते ।
ज्ञातेनापि महेशानि कर्म शर्म न किञ्चन ॥ ७ ॥
ध्यानावष्टम्भकाले तु न रतिर्न मतिः स्थितिः ।
प्रविश्य परमार्गान्तः सूक्ष्माकारस्वरूपिणी ॥ ८ ॥
कवलीकृतनिःशेषबीजाद्यांकुरतां गता ।

Only by union with Śakti is subtle Śiva known, and, by the same token, neither karmas nor pleasure are known (without Her). When meditating thus, there is neither love nor thought. One should understand that the supreme being all go to is subtlety itself. She causes all things to disappear, and is all and everything, both seed and sprout. 6-8½

वामा शिखा ततो ज्येष्ठा शृङ्गाटाकारतां गता ॥ ९ ॥
रौद्री तु परमेशानि जगद्ग्रसनरूपिणी ।

She is Vāmā, Śikhā, Jyeṣṭhā, the maker of triangles. O Parameśāni ! as Raudrī She swallows the universe. 9-9½

एवं सा परमा शक्तिरेकैव परमेश्वरी ॥ १० ॥
त्रिपुरा त्रिविधा देवी ब्रह्मविष्ण्वीशरूपिणी ।
ज्ञानशक्तिः क्रियाशक्तिरिच्छाशक्त्यात्मिका प्रिये ॥ ११ ॥

Thus She is the ultimate unified Śakti, the Parameśvari, triple Tripurā, the very self of Brahmā, Viṣṇu and Īśa, the being Who is Jñāna Śakti, Kriyā Śakti and Icchā Śakti. 10-11

त्रैलोक्यं संसृजति अस्मात् त्रिपुरा परिकीर्तिता ।
यदोल्लसति शृङ्गाटपीठात्कुटिलरूपिणी ॥ १२ ॥

Because She emanates the three worlds She is

renowned as Tripurā. When She playfully emanates, She is in the form of a certain crooked thing in the base triangle. 12

शिवार्कमण्डलं भित्त्वा द्रावयन्तीन्दुमण्डलम् ।
तदुद्भवामृतस्यन्दमदिरानन्दनन्दिता ॥ १३ ॥
कुलयोषित्कुलं त्यक्त्वा परं पुरुषमेति सा ।
निर्लक्षणं निर्गुणं च कुलरूपविवर्जितम् ॥ १४ ॥

Śiva's sun maṇḍala, having opened, melts the moon maṇḍala, causing a flow of birth-nectar-liquor which is blissful and gladdening. Having abandoned Her family of young Kula women She becomes Śiva, with no qualities, no characteristics, devoid of the form of Time. 13-14

ततः स्वच्छन्दरूपा तु परिभ्रम्य जगत्पुनः ।
तेन चारेण संतुष्टा पुनरेकाकिनी सती ॥ १५ ॥

Then in Her form as Svacchandā She causes the cycle of creation to begin anew. Satisfied by this act, She becomes oneness, pure being. 15

रमते सेयमव्यक्ता त्रिपुरा व्यक्तिमागता ।
तत्त्वत्रयविनिर्दिष्टा वर्णशक्तित्रयात्मिका ॥ १६ ॥
वागीश्वरी ज्ञानशक्तिर्वाग्भवा मोक्षरूपिणी ।
कामराजा कामकला कामरूपा क्रियात्मिका ॥ १७ ॥
शक्तिबीजा परा शक्तिरिच्छैव विषरूपिणी ।

She plays. She is pure spirit and also the process of manifestation, the Tripurā. She is Vāgīśvarī, Jñāna Śakti, Vāgbhavā—the form of liberation. She is Kāmarājā, Kāmakalā, the form of sexual desire, the self of Kriyā. She is the Śakti Bīja, supreme, Icchā Śakti, the essence of nectar, 16-17½

एवं देवी त्र्यक्षरा तु महात्रिपुरसुन्दरी ॥ १८ ॥
पारम्पर्येण विज्ञाता भवबन्धविमोचिनी ।

Thus this Devī with Her three syllables is Mahātri-

purasundarī. Known through Her uninterrupted line (pāramparya), She is the liberatrix from the bonds of being 18-18½

संस्मृता पापहरणी जप्ता मृत्युविनाशिनी ॥ १९ ॥
पूजिता दुःखदारिद्र्यव्याधिदौर्भाग्यघातकी ।
हुता विघ्नौघशमनी ध्याता सर्वार्थसाधकी ॥ २० ॥

Remembered mentally, She destroys sin. Recited as mantra, She destroys death. Worshipped, She obliterates sadness, poverty, ailments and ugliness. Sacrificed to, She dispels obstacles. Meditated on, She is giver of whatever one desires. 19-20

एतस्याः शृणु देवेशि बीजत्रितयसाधनम् ।
धवलाम्बरसम्वीतो धवलाम्बरमध्यगः ॥ २१ ॥
पूजयेद्धवलैः पुष्पैर्ब्रह्मचर्यंरतो नरः ।
धवलैरेव नैवेद्यैर्दधिक्षीरौदनादिभिः ॥ २२ ॥
सङ्कल्पधवलैर्वापि यथाकामं यथा लभेत् ।

Devesi ! Listen to Her sādhana of the third Bīja. Wearing pure white garments, adorned with pure white jewels, a man who is a brahmacārin should worship Her, employing white flowers and with pure resolution. He gains results according to his freedom from desire. 21-22½

सम्पूज्य परमेशानि ध्यायेद्वागीश्वरीं ॥ २३ ॥
बीजरूपामुल्लसन्तीं चिदानन्दप्रबोधिनीम् ।
ब्रह्मग्रन्थिं विनिर्भिद्य जिह्वाग्रे दीपरूपिणीम् ॥ २४ ॥

He should worship and should meditate on supreme Vāgīśvarī, the (meditation) form and the (mantra) bīja the cause of the appearance of blissful consciousness, cleaving through the Brahma Granthi, on the tip of the tongue, in the form of Light. 23-24

चिन्तयेन्नष्टहृदयो ग्राम्यो मूर्खोऽतिपातकी ।
शठोऽपि यः पादमेकं सुस्पष्टं वक्तुमक्षमः ॥ २५ ॥

जडो मूकोऽपि दुर्मेधा गतप्रज्ञोऽपि नष्टधीः ।
सोऽपि संजायते वाग्मी वाचस्पतिरिवापरः ॥ २६ ॥

The rustic, the badhearted, the foolish and the great sinner should meditate on Her. Whosoever is deceitful or dumb immediately becomes a brilliant orator. The dull, the stupid, the confused, the absentminded, the handicapped also become eloquent, and greater than the Lord of Speech. 25-26

सत्पण्डितघटाटोपजेताऽप्रतिहतप्रभः ।
षट्तर्कपदवाक्यार्थशब्दालङ्कारसारवित् ॥ २७ ॥
वातोद्धूतसमुद्रोर्मिमालातुल्यैरुपन्यसेत् ।
सुकुमारतरस्फाररीत्यलङ्कारपूर्वकैः ॥ २८ ॥
पदगुम्फैर्महाकाव्यकर्ता देवेशि जायते ।

One becomes a real Pandit, unconquerable ia a multitude of debates, lordly, a knower of the six philosophies, of poetry, law, rhetoric, aware of their quintessence; a physician knowing of Vāta and so forth, of fevers and the ocean of affiictions and defects; a beautiful prince, of surpassing greatness, knowing precedent and rhetoric, a writer of books and great works of poesy, O Deveśi. 27-28½

वेदवेदान्तसिद्धान्तवेदाङ्गज्ञानपारगः ॥ २९ ॥
ज्योतिःशास्त्रेतिहासादिमीमांसास्मृतिवाक्यवित् ।
पुराणरसवादादिगारुडानेकमन्त्रवित् ॥ ३० ॥
पातालशास्त्रविज्ञानभूततन्त्रार्थतत्त्ववित् ।
विचित्रचित्रकर्मादिशिल्पानेकविचक्षणः ॥ ३१ ॥

Expert in Veda, Vedānta, Siddhānta, limbs of Vedas, and all forms of knowledge; knowing astrology, Śstras, Itihāsa and so on, Mīmāṁsā, Smṛti, speech; knowing the countless mantras, aware of Purāṇa, Rasavāda and so forth, of poison and its alleviation; a knower of science, all

branches of learning, knowing the substance and the essence of all Tantras, having a wide knowledge of stories, painting and so forth, and numberless crafts. 29-31

महाव्याकरणोदारशब्दसंस्कृतसर्वगीः ।
सर्वभाषारुतज्ञानसमस्तलिपिकर्मवित् ॥ ३२ ॥
नानाशस्त्रार्थशिल्पादिवेदवेदाङ्गविश्रुतः ।
सर्ववाङ्मयवेत्ता च सर्वज्ञो देवि जायते ॥ ३३ ॥

A great grammarian, excellent with words, fully acquainted with Sanskṛt, knowing all languages, the oollective body of knowledge, calligraphy; skilled in the meanings of various Śāstra and so forth, including Veda, Vedāṅga and Upaniṣad, knowing all the commentaries, and—in short O Devi—knowing everything, 32-33

यदा कामकलारूपा मदनांकुरगोचरे ।
तरुणारुणबिम्बार्ककिरणाभा महेश्वरि ॥ ३४ ॥
स्फुरद्दीपशिखाकारा बिन्दुधाराप्रवर्षिणी ।
समस्तभुवनाभोगकवलीकृतजीविता ॥ ३५ ॥
महास्वमहिमाक्रान्तिध्वस्ताहङ्कृतिभूमिका ।
क्रमेण च ततोऽनङ्गपर्यन्तात्प्रोल्लसन्त्यपि ॥ ३६ ॥
शरीरानङ्गपर्यन्तमेकैकमुभयात्मिका ।
ततो भवति देवेशि सर्वशृङ्गारमानिनाम् ॥ ३७ ॥
रागिणां साधको देवि बाधको मदनाधिकः ।

Mnheśāni, when in Her Kāmakalā form – the shoot of sexual love in the genitals—She is like the disc of the early morning Sun, with effulgent rays, like the tip of a bright flame, bearing and showering the bindu, the synthesis of the pleasure of the world, excited with desire, mighty in Her own majestic sphere, in Whom 'I-ness' disappears. In their due order, (the syllables of Kāmarāja) cause one to become equal to the God of Love, and each syllable separately makes one's own being and body like

the God of Love. Deveśi ! then one becomes adorned with beautiful garments, a sādhaka full of passion, both superseding and greater than God of Love. 34-37½

तद्दृष्टिपथगा नारी सुरी वा यदिवासुरी ॥ ३८ ॥
विद्याधरी किन्नरी वा यक्षनागाङ्गनाथवा ।
प्रचण्डतरभूपालकन्यकाः सिद्धकन्यकाः ॥ ३९ ॥
ज्वलन्मण्डलदुष्प्रेक्ष्यमदनोत्तप्तमानसाः ।
क्लिन्नाः प्रचलिताङ्ग्यस्तु विमूढा मदविह्वलाः ॥ ४० ॥
निवेदितात्मसर्वस्वा जायन्ते वशगाः प्रिये ।

The sight of one on the road causes women, Devīs and Āsurīs, Vidyādharīs, Kinnarīs, Yakṣinīs, Nāgas, very fierce protectresses of the Elements, and Siddha Maidens to become hot, averting their glance, their minds intoxicated by love, moist, with restless limbs, enflamed, very delightful. Making themselves known, they all fall under one's spell. 38-40½

चलज्जलेन्दुसदृशी बालार्ककिरणारुणा ॥ ४१ ॥
चिन्तिता योषितां योनौ संक्षोभयति तत्क्षणात् ।

Meditating that restless Fire, the Moon, and the red rays of the morning Sun are in a young woman's yoni, excites her immediately. 41-41½

सैव सिन्दूरवर्णाभा हृदये चिन्तिता सती ॥ ४२ ॥
संमोहोन्मादनावेशचित्ताकर्षकरी स्मृता ।

When one meditates that the Virtuous One is in her heart, as bright as vermilion, it is said that She causes delusion, desire, subjugation and attraction. 42-42½

नियोजिताथवा मूर्ध्नि वर्षन्ती रक्तबिन्दवः ॥ ४३ ॥
धारणासंप्रयोगेण करोति विवशं जगत् ।

Concentrating and meditating that She showers red nectar on her head agitates the whole world. 43-43½

अथान्यं संप्रवक्ष्यामि प्रयोगं भुवि दुर्लभम् ॥ ४४ ॥
येन विज्ञातमात्रेण साधको मदनायते ।

Now I speak of another Prayoga, hard to get on earth, the knowledge of which causes a sādhaka to become equal to the God of Love. 44-44½

कामस्थं काममध्यस्थं कामोदरपुटीकृतम् ॥ ४५ ॥
कामेन साधयेत्कामं कामं कामेषु निक्षिपेत् ।
कामेन कामितं कृत्वा कामस्थः क्षोभयेज्जगत् ॥ ४६ ॥

In the place of Kāma which is in the centre of the place of Kāma in the middle of Kāma one should fashion a hole. By Kāma one should accomplish Kāma, and should place Kāma within Kāma. Having made oneself a lover by Kāma, in the place of Kāma one may agitate the world. 45-46

शक्तिबीजस्वरूपां तु सृष्ट्या संहृतिसीमया ।
सृष्टिसंहारपर्यन्तं शरीरे परिचिन्तयेत् ॥ ४७ ॥

The real nature of the Śakti Bīja is creation and dissolution. One should meditate on the nature of creation and dissolution in one's own body. 47

यतो भवति देवेशि वैनतेय इवापरः ।
नागानां दर्शनादेव जडीकरणकारकः ॥ ४८ ॥
दाहिनाममृतासारधीरधाराधरोपमः ।
स्थिरकृत्रिमशङ्काख्यविषोपविषनाशकः ॥ ४९ ॥
दुष्टव्याधिग्रहानेकडाकिनीरूपिकागणः ।
भूतप्रेतपिशाचौघैस्त्रिनेत्र इव दृश्यते ॥ ५० ॥

When one has, by this method, become like Garuḍa, the sight of one causes Nāgas to become benumbed, one's steadiness causes them to become excited, and their nectar to flow, and one's steadiness and fearlessness destroys poison and all other harmful substances, bad ailments, malignant planets, various hosts of different Ḍākinīs,

Bhūtas, Pretas and Pis̈ācas which may come within the range of one's three eyes. 48-50

अथवा येन विद्येयं परिपूर्णा विचिन्त्यते ।
नाभिमण्डलहृत्पद्ममुखमण्डलमध्यगा ॥ ५१ ॥
केवलैव महेशानि पद्मरागसमप्रभा ।
तस्याष्टगुणमैश्वर्यमचिरात्संप्रवर्तते ॥ ५२ ॥

Similarly, whosoever should meditate on this Vidyā as being in the navel, heart and head lotuses becomes complete, liberated, beautiful (lit. 'like a red lotus'), knowing the eight siddhis, possessing dominion over all, and having a long life. 51-52

मनसा संस्मरत्यस्या यदा नामापि साधकः ।
तदैव मातृचक्रस्य विदितो भवति प्रिये ॥ ५३ ॥

Dear One, whichsoever sādhaka should remember this mantra mentally becomes knowledgeable in the Mātṛkā Cakra. 53

यदैव जपते विद्यां महात्रिपुरसुन्दरीम् ।
तदैव मातृचक्राज्ञा संक्रामत्यस्य विग्रहे ॥ ५४ ॥
सर्वासां सर्वसंस्थानां योगिनीनां भवेत्प्रियः ।
पुत्रवत्परमेशानि ध्यानादेव हि साधकः ॥ ५५ ॥
यदा तु परमेशानि परिपूर्णां प्रपूजयेत् ।
प्रयच्छन्ति तदैवास्य खेचर्यः सिद्धिमुत्तमाम् ॥ ५६ ॥
चतुष्षष्ट्यंतः कोट्यो योगिनीनां महौजसाम् ।
चक्रमेतत्समाश्रित्य संस्थिता वीरवन्दिते ॥ ५७ ॥

Parames̈āni ! he who should recite the Mahātripurasundarī Vidyā becomes a knower of the Mātṛkā Cakra, entering and merging into its essential core. By meditating in this way, a sādhaka becomes beloved of all the Yoginīs in the various places, having sons. Meditating thus, one gains the ultimate power of Khecarī, complete, resorted to by these (Yoginīs). 640,000,000 very powerful

Yoginīs are situated in this Cakra, O Vīravandite ! 54-57

आदेः संबन्धिनि पदे मध्ये बीजाष्टकं बहिः ।
कला ध्यात्वाङ्गनानङ्गे जायतेऽनङ्गवत्प्रिये ॥ ५८ ॥
करशुद्ध्यादिविद्यानामेकैकं परमेश्वरि ।
रुद्रयामलतन्त्रे तु कर्म प्रोक्तं मया पुरा ॥ ५९ ॥

The (lotuses) of eight and sixteen petals are bound up with the first and second syllables. After meditating on these limbs of the God of Love, one becomes equal to the God of Love. The hand purifying and other Vidyas were each separately declared by Me in the Rudrayāmala Tantra of yore. 58-59

मादनैर्मदनो भूत्वा पाशांकुशधनुःशरैः ।
क्षोभयेत्स्वर्गभूलोकपातालतलयोषितः ॥ ६० ॥

Having become a God of Love by means of these attendants of Love, each with their noose, goad, bow and arrows, one may excite all young women, whether in heaven, on earth, or in the underworld. 60

तथैव शाक्तैर्देवेशि त्रिपुरीकृतविग्रहः ।
साधयेद्देवगन्धर्वसिद्धविद्याधरानपि ॥ ६१ ॥

One who has made his body like Tripurā's may draw to himself Devīs, Gandharvīs, Siddha Kanyās and Vidyādharīs by means of these Śaktis. 61

तत्र शाक्ता ममावज्रप्रस्तारजनिताः शराः ।
मादनास्त्वादिपरतः सर्वाधःस्था नियोजिताः ॥ ६२ ॥

One becomes powerful in the arrows produced from this 'Great Diamod Gem'. Like the God of Love, one is worshipped everywhere, both above and below. 62

आद्यन्तगो महापाशः पौरुषेयः प्रकीर्तितः ।
रुद्रशक्तिः कुण्डलाख्या माया स्त्रीपाश उच्यते ॥ ६३ ॥
तुरीयमरुणावर्गाद्द्वितीयमपि पार्वति ।
स्त्रीपुंस्कोदण्डयुगलं कामाग्निव्यापकोऽकुंशः ॥ ६४ ॥

The great Noose is Hrīṁ, the renowned Rudra Śakti, known as Kuṇḍalinī or Māyā, said to be the captivator of women. The mantras of the five arrows are Haṁ, Yaṁ, Raṁ, Laṁ and Vaṁ; and the great goad is Kroṁ. The sugarcane bow is Thaṁ Daṁ. 63-64

मुद्रा यास्त्रिपुरायास्तु देवि सिद्ध्यष्टकान्विताः ।
ता एव सर्वचक्रेषु पूजाकाले प्रपूजयेत् ॥ ६५ ॥
अतः प्रधानविद्येयं त्रिपुरा परमेश्वरी ।
नैतस्याः सदृशी काचिद्विधा देवेशि विद्यते ॥ ६६ ॥

One should worship Tripurā's Mudrās and the eight Siddhis in all Cakras at a suitable time. O Parameśvari ! this chief Vidyā of Tripurā causes one to become like Garuḍa. 65-66

एतामेव पुराराध्य विद्यां त्रिपुरभैरवीम् ।
त्रैलोक्यमोहनं रूपमकार्षीद्भगवान्हरिः ॥ ६७ ॥

Also if one should worship using the Vidyā of Tripura Bhairavi, one becomes like Lord Hari, attracting all, and deluding the three worlds. 67

कामदेवोऽपि देवेशि महात्रिपुरसुन्दरीम् ।
समाराध्याभवल्लोके सर्वसौभाग्यसुन्दरः ॥ ६८ ॥

One also becomes equal to Kāmadeva. Whosoever worships Mahātripurasundarī becomes like a powerful prince in the world, becoming very fortunate. 68

मयापि यद्व्रतस्थेन क्रियतेऽद्यापि सुन्दरि ।
जप्यं त्रिसन्ध्यमेतस्यास्तदेतत्पदसिद्धये ॥ ६९ ॥
मध्यप्रपूजनाद्देवि जायते वाक्पतिर्नरः ।
तथैवापरकन्दर्पो बाह्यमध्यान्तरेऽर्चनात् ॥ ७० ॥

Whosoever worships in the triangle with resolution, O Sundarī ! gains all siddhis. From sādhana in the triangle a man becomes a Lord of Speech, greater than Kandarpa—

whether by worshipping outside the triangle, in the triangle, or in the centre of the triangle. 69-70

सर्वेण सर्वदा सर्वदेवीयुक्तेन पार्वति ।
साधयेत्खेचरीसिद्धिमणिमादिगुणान्विताम् ॥ ७१ ॥

Pārvati ! by worshipping all the Devis one acquires Khecarī Siddhi, along with Aṇimā and the rest of the eight Siddhis. 71

End
of the Fourth Paṭala of
Vāmakeśvarīmatam.

पंचमः पटलः

सर्वमेव त्वया प्रोक्तं त्रिपुराज्ञानमुत्तमम् ।
कामतत्त्वं विषज्ञानं मोक्षतत्त्वं त्रयं तथा ॥ १ ॥
इदानीं जपहोमाभ्यां विधानं वद शङ्कर ।
येनानुष्ठितमात्रेण मन्दभाग्योऽपि सिद्धयति ॥ २ ॥

Devi said—You have spoken of all relating to the supreme knowledge of Tripurā, the Kāma Tattva, knowledge of poison, liberation, and the three tattvas. Śaṅkara, now speak of the rules relating to homa and japa, by practising which one becomes accomplished and very fortunate. 1-2

शृणु देवि प्रवक्ष्यामि त्रिपुरामन्त्रसाधनम् ।
जपहोमविधानं तु समीहितफलप्रदम् ॥ ३ ॥

Śrī Bhairava said—Listen Devi ! I proclaim the sādhana of Tripurā mantra, and the methods of homa and japa, which give all results. 3

चक्रमभ्यर्च्य विधिवत्सकलं परमेश्वरि ।
मध्यं वा केवलं देवि बाह्यमध्यगतं तु वा ॥ ४ ॥
तदग्रे संस्थितो मन्त्री सहस्रं यदि वा जपेत् ।
व्रतस्थः परमेशानि ततोऽनन्तफलं लभेत् ॥ ५ ॥

O Parameśvari ! Having worshipped the Cakra properly and wedded in vow, if a Mantrin should recite the Mantra 1000 times either only in the centre or on the outside, he gains endless fruits thereby. 4-5

ध्यात्वा वा हृद्‌गतं चक्रं तत्रस्थां परमेश्वरीम् ।
पूर्वोक्तध्यानयोगेन संचिन्त्य जपमारभेत् ॥ ६ ॥
निगदेनोपांशुना वा मानसेनापि सुव्रते ।
पूर्वोक्तन्याससन्नद्धो मुद्रासन्नद्धविग्रहः ॥ ७ ॥

Having firstly meditating on Parameśvari as either being in one's heart or placed in the Cakra, one should recite using the previously declared method of meditation, reciting either audibly, quietly, or mentally, doing the Nyāsa previously spoken of, and also employing the various Mudrās. 6-7

मुक्ताहारमयीं स्फीतवैडूर्यमणिसम्भवाम् ।
पुत्रजीवकपद्माक्षरुद्राक्षस्फटिकोद्भवाम् ॥ ८ ॥
प्रवालपद्मरागादिरक्तचन्दननिर्मिताम् ।
कुंकुमागुरुकर्पूरमृगनाभिविभूषिताम् ॥ ९ ॥
अक्षमालां समाहृत्य त्रिपुरीकृतविग्रहः ।
लक्षमात्रं जपेद्देवि महापापैः प्रमुच्यते ॥ १० ॥

One should take one's rosary, which may be made of pearl, beautiful emeralds, lotus seeds, rudrākṣa, crystal, coral, ruby, red sandalwood and so forth. Having made oneself like Tripurā, smearing oneself with kuṁkuma, aguru, camphor and musk, one should recite the mantra 100,000 times. This liberates one from great sins. 8-10

लक्षद्वयेन पापानि सप्तजन्मकृतान्यपि ।
नाशयेत् त्रिपुरा देवी साधकस्य न संशयः ॥ ११ ॥

By reciting the mantra 200,000 times, Tripurā Devi destroys all the sins created in seven incarnations, there is no doubt. 11

जप्त्वा लक्षत्रयं मन्त्री प्रयतो मन्त्रविग्रहः ।
पातकं नाशयेदाशु सप्तजन्मसहस्रजम् ॥ १२ ॥

The mantrin, after concentratedly reciting the body of mantra 300,000 times, destroys the sins of 7000 births, certainly. 12

जप्त्वा विद्यां चतुर्लक्षं महावागीश्वरो भवेत् ।
पञ्चलक्षाब्बादरिद्रः साक्षाद्वैश्रवणायते ॥ १३ ॥

Having recited the great Vidyā 400,000 times, one

becomes a great Lord of Speech. Doing it 500,000 times, plainly one is freed from poverty. 13

जप्त्वा फड्लक्षमेतस्या महाविद्याधरेश्वरः ।
जप्त्वैव सप्त लक्षाणि खेचरीमेलकं व्रजेत् ॥ १४ ॥

Having recited it 600,000 times, one becomes the Lord, and the receptacle of all knowledge. By reciting it 700,000 times one gains the power of unity with Khecari. 14

अष्टलक्षप्रमाणं तु जप्त्वा विद्यां महेश्वरि ।
अणिमाद्यष्टसिद्धीशो जायते देवपूजितः ॥ १५ ॥
नवलक्षप्रमाणं तु जप्त्वा त्रिपुरसुन्दरीम् ।
विधिवज्जायते मन्त्री रुद्रमूर्तिरिवापरः ॥ १६ ॥

The celestial worshipper, having recited the mantra 800,000 times, becomes Lord of Aṇimā and the other siddhis. After reciting Tripurasundarī's mantra 900,000 times, the body of the mantrin becomes like Rudra 15-16

कर्ता हर्ता स्वयं गौरि लोकेऽप्रतिहतप्रभः ।
नित्यप्रमुदितो वीरः स्वच्छन्दगतिरीश्वरः ॥ १७ ॥

O Gauri ! after acquiring all this, one becomes radiant and irresistible in the world. Always happy and heroic, one becomes a Lord acting according to one's own will. 17

निगदेन यदाजप्तं लक्षं चोपांशुना कृतम् ।
मानसेन महेशानि कोटिजापफलं लभेत् ॥ १८ ॥

Whosoever recites mentally rather than quietly or audibly gains ten million times the result. 18

यत्र वा कुत्रचिद्देशे लिङ्गं वै पश्चिमामुखम् ।
स्वयंभु बाणलिङ्गं वा इतरद्वापि सुव्रते ॥ १९ ॥
तत्र स्थित्वा जपेल्लक्षं त्रिपुरीकृतविग्रहः ।
ततो भवति देवेशि त्रैलोक्यक्षोभको नरः ॥ २० ॥

Devesi ! if having made oneself like Tripurā, one

should recite the mantra 100,000 times, having established in one's own body the Svayambhu, Bāṇa and Itara lingas in heart, genitals or forehead, then one becomes the cause of agitation in the three worlds. 19-20

एवं जपं यथाशक्ति कृत्वादौ साधकोत्तमः ।
होमं कुर्याद्दशांशेन कुसुमैर्ब्रह्मवृक्षजैः ॥ २१ ॥
कुसुम्भकुसुमैर्वापि त्रिमध्पक्तैर्यथाविधि ।
ततो भवति विद्येयं महाविघ्नौघघातकी ॥ २२ ॥
सर्वकामप्रदा देवि भुक्तिमुक्तिफलप्रदा ।

The best of sādhakas, having firstly recited to Śakti using the above method, should sacrifice one tenth part of it, using flowers and blossoms from Brahma trees. In this way the great Vidyā destroys all great obstacles, becomes the giver of all desires, and the bestower of both enjoyment and liberation. 21-22½

योनिकुण्डे भगाङ्के वा वर्तुले वार्धचन्द्रके ॥ २३ ॥
नवत्रिकोणचक्रे वा चतुरस्रेऽष्टपत्रके ।

(One should do homa) in a firepit shaped like a yoni, or a triangle, or a circle, or in one shaped like the crescent moon, or in a nine-triangle cakra, or in an eight petalled yantra, or in a rectangle. 23-23½

योनिकुण्डे भवेद्वाग्मी भगाङ्के कृष्टिरुत्तमा ॥ २४ ॥
वर्तुले तु भवेल्लक्ष्मीरर्धचन्द्रे त्रयं लभेत् ।

(If) in a yoni-shaped kuṇḍa, one becomes eloquent. In a triangle one becomes all-attracting. In a circular (kuṇḍa) one becomes wealthy. In one like a crescent moon, one acquires all the three. 24-24½

नवत्रिकोणकुण्डे तु खेचरत्वं प्रपद्यते ॥ २५ ॥
चतुरस्रे भवेच्छान्तिर्लक्ष्मीः पुष्टिररोगता ।

In a kuṇḍa of nine triangles one becomes like Śiva, and in a rectangle one obtains peace and wealth,

nourishment, and freedom from disease. 25-25½

पद्माङ्के सर्वसम्पत्तिरचिरादेव जायते ॥ २६ ॥
चक्रेऽष्टकोणे सुभगे समीहितफलं लभेत् ।

In the lotus shape, one gains all prosperity and long life. In (a hearth) of eight petals, O Charming One ! one gains every sort of result. 26-26½

मल्लिकामालतीजातीपुष्पैराज्यपरिप्लुतैः ॥ २७ ॥
हुतैर्भवति वागीशो मूकोऽपि परमेश्वरि ।
करवीरजपापुष्पाण्याज्ययुक्तानि पार्वति ॥ २८ ॥

Sacrificing using yellow and white jasmine flowers, nutmeg blossoms, and great amounts of liquid butter, even a fool becomes a Lord of Speech, O Parameśvari. After sacrificing using fragrant oleander, China Rose flowers, and liquid butter, O Pārvati ! a mantrin becomes an attractor of young women in heaven, on earth, and in the underworld. 27-28½

हुत्वाकर्षयते मन्त्री खभूपातालयोषितः ।
चन्द्रकस्तूरिकामिश्रं कृत्वा कुंकुममीश्वरि ॥ २९ ॥
हुत्वा कन्दर्पसौभाग्यात्स सौभाग्याधिको भवेत् ।

Īśvari ! sacrificing using nectar, camphor, all mixed together with red powder, one becomes like the God of Love, very fortunate, and the Lord of all prosperity. 29-29½

चम्पकं पाटलादीनि हुत्वा वै श्रियमाप्नुयात् ॥ ३० ॥
श्रीखण्डमगुरुं वापि कर्पूरं पुरसंयुतम् ।
हुत्वा पुरपुरन्ध्रीणां देवि विक्षोभको भवेत् ॥ ३१ ॥

Having sacrificed using campaka and trumpet flowers, one becomes all prosperous. O Devi ! if one sacrifices using sandal, aguru, camphor and ghee in a triple kuṇḍa, one becomes the cause of all excitement. 30-31

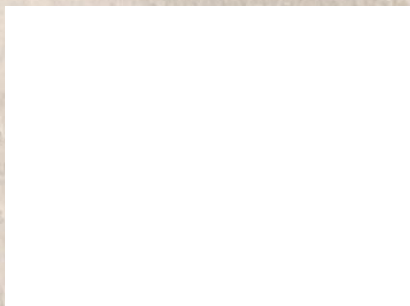
हुत्वा पलं त्रिमध्वक्तं कृत्वा स्मृत्वा महेश्वरीम् ।

खेचरो जायते देवि गत्वा नक्तं चतुष्पथे ॥ ३२ ॥
तदा दधिमधुक्षीरमिश्रांल्लाजान्महेश्वरि ।
हुत्वा न बाध्यते रोगैः कालमृत्युभयादिभिः ॥ ३३ ॥

Having gone to a crossroads, being naked, and having meditated on Maheśvarī, if one then sacrifices using fruit and the three madhus, one becomes like Khecara. If one sacrifices using milk, honey, curd, mixed with grain, one becomes free of all disease, and liberated from Time and Death. 32-33

End
of the Fifth Paṭala of
Vāmakeśvarīmatam.

The End



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ABOUT THE TRANSLATOR

36 Year old Mr. Michael Magee was for seven years a Co-editor of the International Publication "SOTHIS" which covered the esoteric sciences of both East and West in a comprehensive fashion. In 1976 he began his study of Sanskrit, attending classes at the Bharatiya Vidya Bhavan in London and also studied extensively on his own, doing Research at the India Office Library and the School of Oriental and African Studies in London. In 1978 he was initiated by his Gurudeva H. H. Shri Gurudeva Mahendranath, Shambhala Tapowan, Mehmadabad, Gujarat-387130, India, and given the name Lokanath. Beides being the Ādiguru of the Ādināth subsect of the Nāth Sampradāya, H. H, Shri Mahendranāth is also the last living Guru of the Uttara Kaula Sampradāya—His Gurudevas in these two Paramparās being Shri Lokanāth Avadhūta (HP) and Shri Pāgala Bābā of Ranchi.

Michael Magee has Translated several famous Tantras in English, out of which we have Published the present Tantra, i. e. the Vamakeśvarīmatam and also the Kaulajñānanirṇaya, as Nos. 11 and 12 respectively of Varanasi Tantra Granthamālā.